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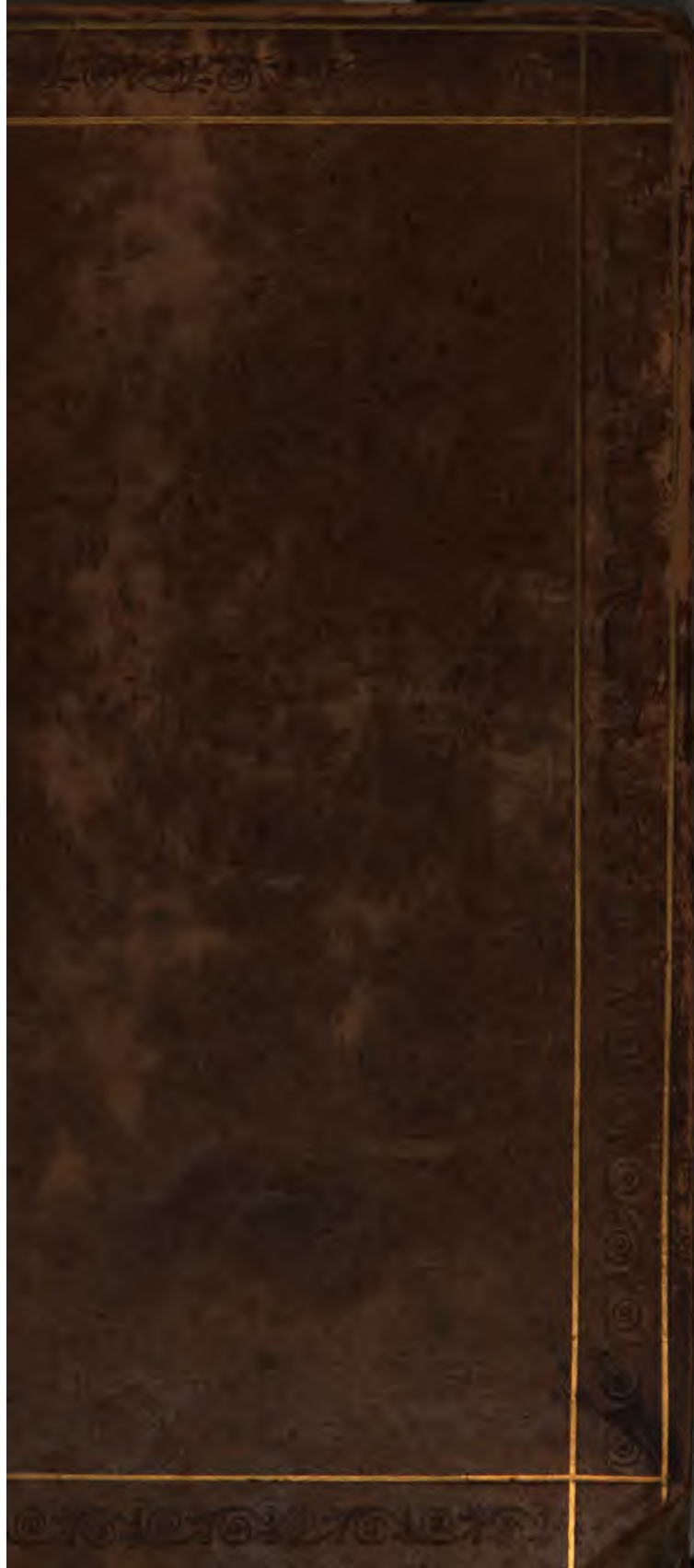
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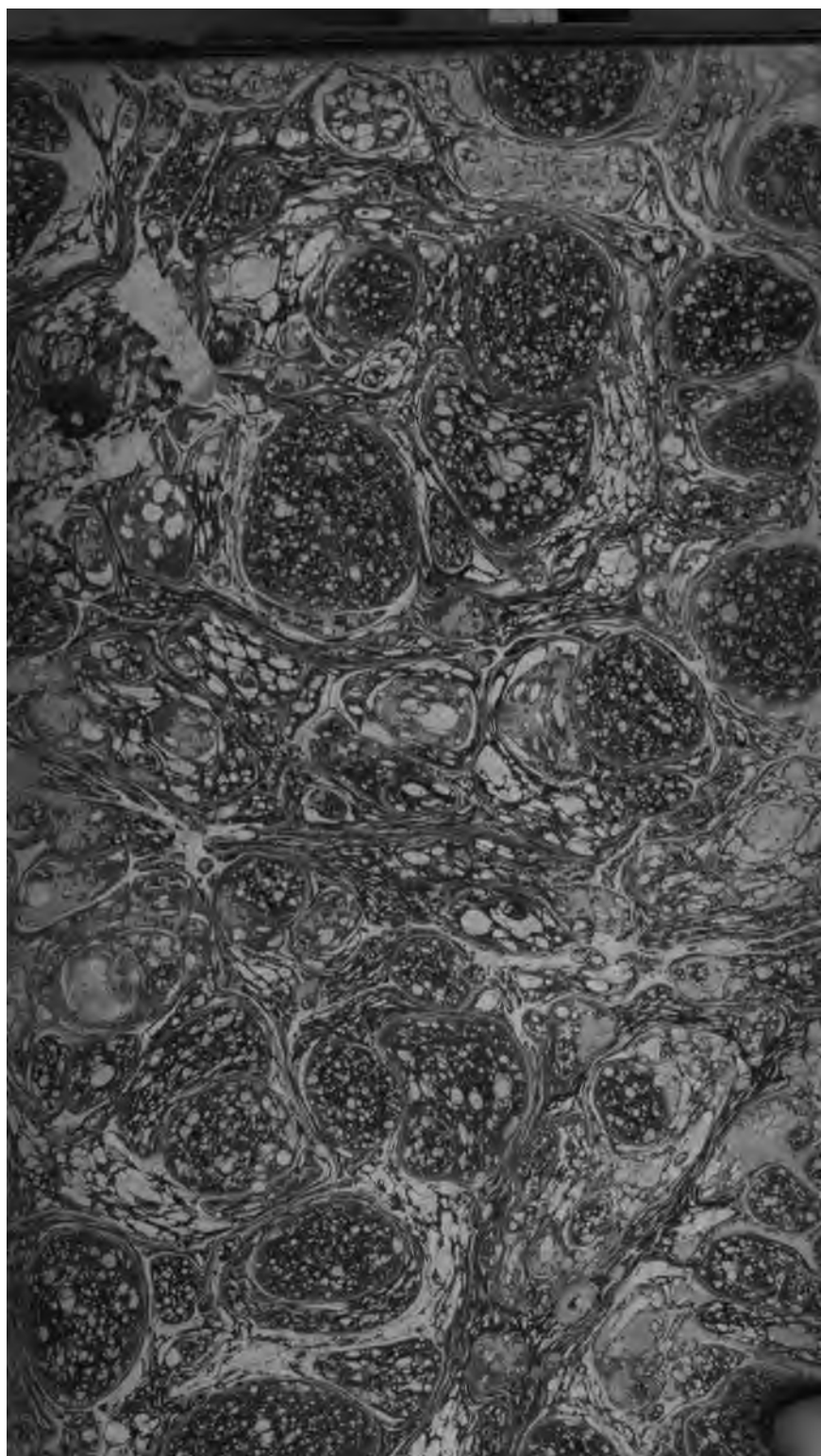
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A
SECOND PART
TO THE
MORSELS OF CRITICISM:

CONTAINING
ADDITIONAL DISSERTATIONS,
AND
ADDITIONAL NOTES;

Further illustrating the original Work,—and tending to
shew the most perfect Consistency of Philosophical
Discoveries, and of Historical Facts, with
THE HOLY SCRIPTURES.



Τὸ γὰρ Πνεῦμα πάντα ἑρυνᾷ.

For the Spirit searcheth all things. 1 Cor. ch. ii. ver. 10.

Τὸ καθ' ἡμέραν ἀνακρίνοντες τὰς Γραφὰς, ἵς ἔχουσιν ταῦτα ὕμνω.

They were daily examining the Scriptures whether those things were so. ACTS,
ch. xvii. ver. 11.

L O N D O N:
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ADVERTISEMENT,

CONCERNING

THE PUBLICATION

OF THIS

SECOND AND SUPPLEMENTAL PART.

THIS additional Volume to *The Morfels of Criticism*, I now venture to offer to the World, without hesitation ; printed not only in *Octavo*, but also in *Quarto* ; —merely for the sake of doing justice to the Purchasers of the former Edition, of the original Work ;—by putting it in their power to have the whole work complete, without purchasing the second Edition.

For this sole purpose, the identical pages, that were set in the press for this, the *third Volume of the new Octavo Edition*, have been worked off, on a larger paper, as a mere *second* Supplementary Volume to the *Quarto Edition* ; in order to avoid the trouble and expense of new setting

the types.—And this, it is hoped, will be deemed a sufficient reason, for the *Quarto* Edition having a blank margin apparently so unnecessarily broad:

For the same purpose, also, of justice to the possessors of the former Edition; in the General Index that is here added, (and which is common to both Editions,) there is a double reference of each article, in two columns;—the one, to the pages and volumes of the *Octavo* Edition, and the other, to the pages of the *Quarto*;—and the references to this Supplementary Volume, are marked by an (S.) prefixed; as referring equally both to the *Octavo*, and to the *Quarto*, Edition; and to avoid any confusion that might arise from its being the *second* Volume of the latter, and the *third* of the former.

EDWARD KING,

Mansfield-street,

April 21,

1800.

P R E F A C E.

THIS additional Volume is now submitted to the public eye, both for the sake of explaining still more fully, and more clearly, what has been said in the former Disquisitions ;—and also for the sake of adding some further Dissertations ; upon subjects that have appeared, to the convictions of the Author's mind, to be of the utmost importance ;—and, therefore, may perhaps be found to be interesting to others.

Subjects, the investigation of which may perhaps justly be deemed peculiarly useful, at this period of time ; when surely every obtruding stumbling-block, and means of offence, should if possible be removed out of the way of those who have the least disposition to hearken to that voice of Truth, which it is

now the unwearied endeavour of so many adversaries to destroy.

In these additional Dissertations, therefore, amongst other Observations, it has been ventured to be shewn, that some of the greatest fancied Objections, to *The Mosaical History*, have arisen merely from the having so long adopted, *implicitly*, a very few mistaken leading ideas, concerning the creation of *Adam*, and the first origin of mankind.—Ideas that have been adopted, merely in consequence of misapprehension, and mistranslation of the Sacred Records:—and which are so far from being warranted by the inspired words of Moses; that even a very different information is given us by those very words themselves.—Whilst, also, in subsequent parts of the Sacred Records, such ideas are even flatly contradicted, by what is therein delivered down to us.

The Division of Time, by *The Week*, of seven days;—and the Institution of THE SABBATH; the veneration for which *Sacred Day of Rest* has been so sadly undermined, and of late so grossly taken away, amongst a deluded people;—is, in these Dissertations, remarked to have even a sacred connection with the whole established order of Creation.—And the Septenary Observances

Observances of the Divine Law, founded upon *the Institution of THE SABBATH*, are remarked as being of such high consideration ; that pursuing the idea of such distinctions of periods of years, and of high festival seasons, there comes out *a Chronological Period*, not only answering all astronomical purposes as exactly as the *Gregorian Period*; and still more nearly ;—but such as will adjust even the minutes, and seconds, of the Earth's annual, and diurnal, Revolutions for ever ;—and will cause the same day of the month, to fall constantly on the same day of the week for ever ;—whilst yet each year will have *a distinguishing character*, (by means of the irregularity of the Moon's motion,) from any other ;—for a duration, as far as appears from any calculations we can form, without end.

In these Dissertations, also ; (whereas the subtle argument of *Mr. Hume*, against the veracity of Holy Scripture, is founded upon a bold presumption, that all *Miracles* are totally contrary to experience ;) it is endeavoured to be shewn, that many of the most important Miracles related, appear on the contrary, in reality, to have been wrought in perfect conformity with such operations of
those

those ordained powers of Nature, as we have philosophically, and experimentally, undoubted experience of:—and were so wrought, that, even by the very words of the Sacred Writers, we are led to consider, and apprehend, the very immediate instruments, that, on the occasion, obeyed the Divine Command.

Further ;—whereas, in the preceding Volume, some pains has been taken to shew the perfect agreement of *Chronological Facts*, (in the History of that interesting part of the world, where the external profession of the *Christian Faith* has most existed,) with the DIVINE PROPHECIES concerning the *characters* of the *successive times*; and with the leading events that were to take place, between the first coming of THE MESSIAH *on Earth*, in HIS *state of humiliation, to suffer* ; and HIS *second coming in the clouds of Heaven in Glory* ;—and whereas, in the preceding Volume, some few mistakes of Commentators, in earlier days, before the events spoke so loudly for themselves, have been endeavoured to be pointed out ;—in these present Dissertations, the subject is still further pursued ;—(but without repeating any thing that has been written or published, in the *Remarks on the Signs of the*

the Times :)—and *the cause* of the confusion, and disagreement, which has arisen in the interpretation of those Divine Prophecies, is endeavoured to be investigated, and explained:—and the regular *plan*, and *series*, of the *Apocalyptical Chronology*, is endeavoured to be shewn to be in the most perfect conformity with *Historical Chronology*.

No parts of these sheets have ever been written as any adventurous employment of a speculative mind ;—no part has ever proceeded from an endeavour to gratify a vain presumptuous curiosity.—The Author never ventured to read the HOLY SCRIPTURES, with any view to find out *somewhat* whereon he might exercise his pen.

He read the Scriptures, from the earliest days of his life to this hour, only seeking to obtain, if possible, the deliverance of his own soul, from falsehood, and wrong, and from wrath to come ;—and in order to apprehend the Truth.

And the steady comparing of one part with another ; and the endeavouring to understand the precise meaning of each word, and expression, as far as he could, in the original of the New Testament ; and in that excellent Version of the Old, which OUR BLESSED LORD

LORD HIMSELF, and His Holy Apostles, gave so much credit to, as to cite *from it*, unavoidably wrought such conviction in his mind, as compelled him to adopt the ideas contained in these sheets; and also to communicate them to others, from a full conviction that they may possibly be useful.

It will be observed, that in many instances he varies somewhat from the *English Translation* in our Bible;—but it is only because closeness of translation, and the seemingly more exact and precise, and energetic, meaning of the *original words*, compelled him to do so; both in examining the *Greek Testament*, and the Version just mentioned, of the *Psalms*, the *Law*, and the *Prophets*.

But far be it from the most remote thought of his mind, to disparage, in the least degree, *our Excellent English, Received Version, of THE HOLY SCRIPTURES*;—or once to wish to see *any other* substituted in its room;—or any other made use of, further than by way of elucidation.—It is an excellent, and a blessed foundation of Truth, in this Country, which ought never to be removed.

Its noble *energy* can surely hardly ever be sufficiently admired.—It conveys the true

sense in all material points;—and when it needs the aid of any critical knowledge, it may almost always be observed to be only for the purpose of conveying some rather more enlarged, and greater, or more precisely exact idea, which from the peculiar idiom of each different language alone, the *original word* contains, beyond what is contained in the corresponding word used in the received translation.

A very great part of the Observations made in these sheets, it will be found, by those who seriously attend to them, might have been made, with the aid of the English Version alone.

And now, even with regard to the *Philosophical Observations*, it may truly be added; that they have offered themselves as *irresistibly* to a thoughtful mind;—and are not the far-fetched productions of a wandering contemplation.

All Nature cries aloud;—and bears testimony to the Truth of THE WORD OF GOD!

Every appearance of the natural World excites curiosity;—and demands to be searched with the nicest scrutiny.

And

And pursuing such delightful search,—*appearances*, which at first caused the ignorant blasphemer to blaspheme, soon teach the humble and patient Philosopher, to draw near to GOD, in the awful Contemplation of all HIS WORKS, and of all HIS WAYS ;—and with a heart-felt conviction of the Truth of HIS HOLY WORD.

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I.

DISSERTATION

CONCERNING

THE LIGHT OF THE SUN:

REFERRING TO

Vol. I. p. 33 and 130—and Vol. II. p. 420 in the
Octavo Edit.

AND TO

P. 83 and p. 620, in the Quarto Edit.

VOL. III.

B

DIS-



DISSERTATION

CONCERNING

THE LIGHT OF THE SUN.

IN further addition to what has been said, concerning *the light of the Sun*, in the preceding pages of the *Morsels of Criticism* ; and concerning the effect which the emission of *rays of light* from its body has a tendency to produce, with regard to the appearance of its magnitude, as seen by us ; by whatever means or cause those rays may be emitted ; it may be satisfactory to many persons to see a detail of the whole investigation, and a demonstration of all the conclusions, in a mathematical manner, upon the truest optical principles.

Where the development of any truth, that tends to the enlargement of the human mind, is at all concerned, every means of aid is

both useful, and necessary ;—and especially as it has been already found, by sad experience, that even mathematical proof is not always sufficient, to overcome strongly-riveted inveterate prejudices *.

On the present occasion, the clearest way will be, to begin with the simplest principles.

First, then :—Any point, on any surface whatever, is seen by any eye, merely because, either by emitted, or by reflected light, a ray, or rays of light proceed in every direction, straight from it to the eye, where-ever the eye be placed,

Therefore every point, of every visible luminous object, must emit rays in all directions around ; as is shewn by a section of an hemisphere of such rays, proceeding from the point (A) in Pl. I. Fig. 1.

2. The whole surface, therefore, of any body, that is *entirely* and clearly visible, must emit *entire hemispheres* of rays, extending

* This was most evidently manifested, on the first divulgement of the sublime truths of the Newtonian Philosophy ;—and is well known to those acquainted with the history of the state of philosophical knowledge, in the beginning of the last century, A. D. 1700.

around in every direction, *from every point* on such surface; or else it could not be *entirely* visible in every part.

Thus: from the surface A B C, Pl. I. Fig. 2, in order to its becoming visible to eyes placed at D E F, or any where else, rays must reach each of those eyes, not only from every one of those points A B C, but also from every other point of that surface: for the eye D sees A B C, only by means of the rays A D, B D, C D; and the eye E sees A B C, only by the emanation of the rays A E, B E, C E; and the eye F sees A B C, only by receiving the rays A F, B F, C F.

And if any of those three points, or any of the intermediate points or parts of the surface, should cease to emit rays; then, to an eye any-where placed, there would appear only absolute darkness, and blackness, in such parts or points of the surface.

3. Hence it follows, that the disk of the *Sun*, or of any *planet*, or of any appearing body whatsoever, is seen by any eye, at any distance, only because, from every point of its obvious surface, rays do flow, and proceed, (either by emanation, and emission, or by reflection,) to every eye, where-ever placed around.

From the Sun, therefore, represented at S, Fig. 3, (*whatever* may be the cause of its appearance to us, and of its giving light to us at all,) rays must proceed from its whole surface, (whilst clearly visible,) to every eye around, where-ever placed, as to the three eyes at A, B, and C, Fig. 3.

4. Now, then,—let S, Fig. 4, represent the Sun ;—draw (d d) as a diameter, and also (ee) as a diameter. Take the point (A) at the distance of one whole diameter (e A) from the Sun ; and it will be obvious, on the truest mathematical principles, that, to an eye placed at (A), a ray may proceed from nearly every point of the Sun's entire disk.

Here, therefore, at (A) will be the greatest degree of brightness and illumination possible.

For take a point at (K), *nearer* to the Sun ; and to that point it is obvious rays can come only from such part of the disk as is between the points (ff) ; and therefore not from its whole disk : and hence it follows, that the point (K) cannot be rendered so bright and luminous, by means of the Sun's light, as the point (A).

Take then the point (C) further from the Sun ; and *here* it is indeed true, that just as

Fig. 1.

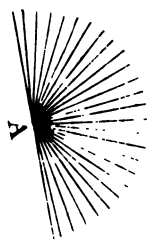
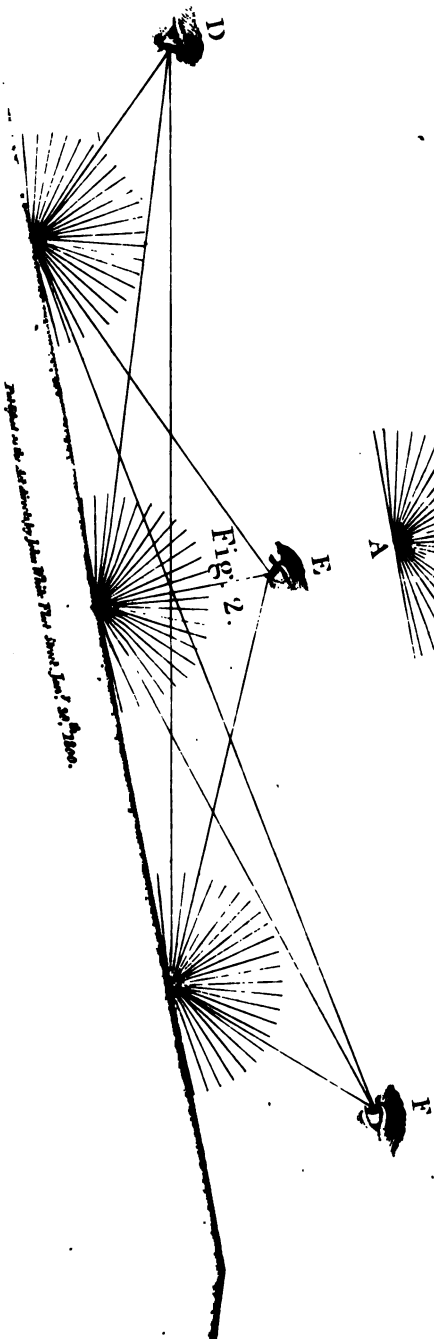
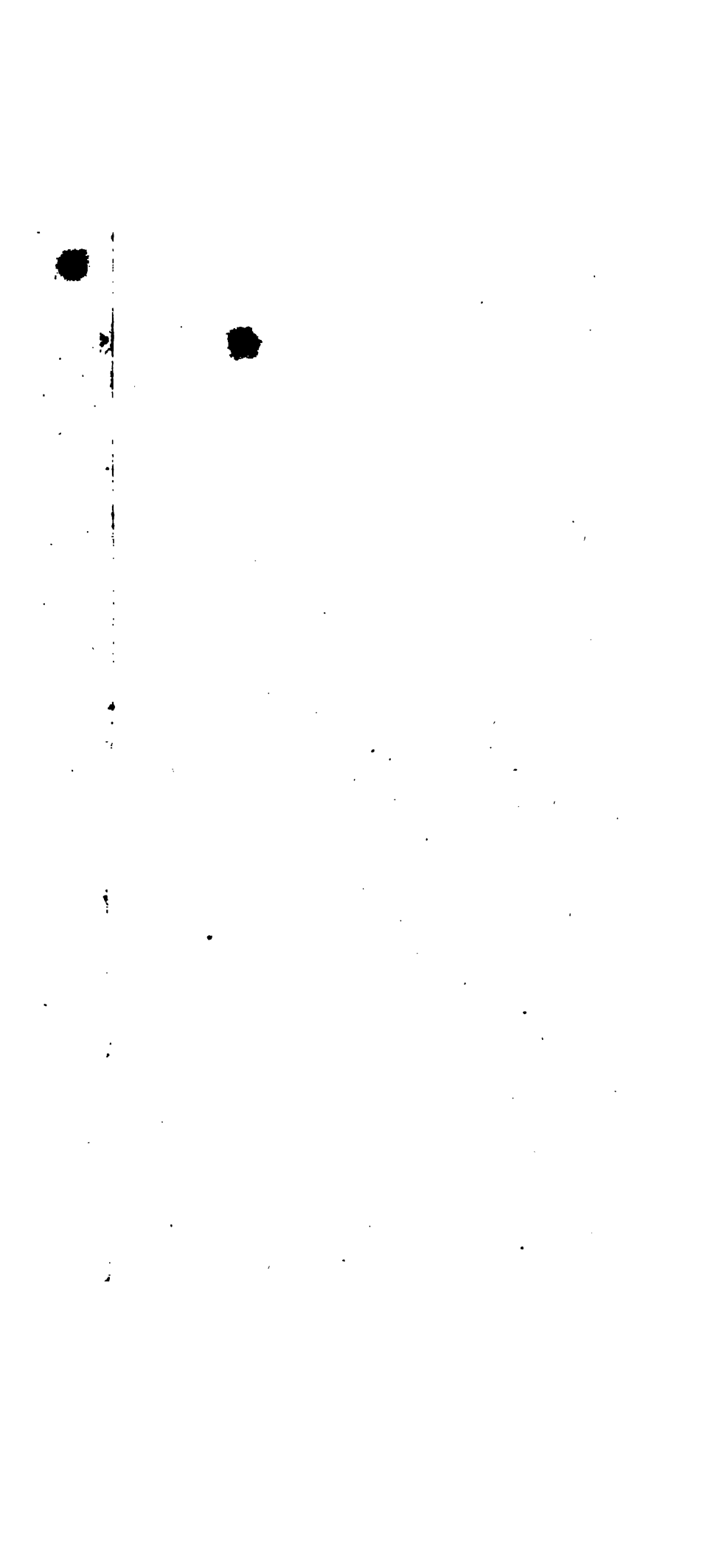


Fig. 2.





(7)

many rays as reached A, (that is, all those from the *whole* Sun's obvious disk, (d d,) will reach this point also ; but then, as the point (c) is a great deal further off, and as the intenseness of light diminishes exactly in the same proportion as the squares of the distances increase, it must be less luminous than (A).

That is, if its distance be three times as great as (A), then the intenseness of its light and brightness from the Sun must be nine times less than that of the point (A).

5. If, then, a point, situated as at (A), at the distance of a diameter from the Sun, is in any one instance the most luminous of any point whatever, at any distance from the Sun, either nearer to it, or further off from it; then, what is true of that one point, must be true of every other point, at such equal distance of one diameter from the Sun's disk, in every part all around the Sun.

And, therefore, at the distance of one diameter, or thereabouts, all around the Sun, there must be a sphere of *intense light* ; more transcendently bright than any other appearance of light from the Sun, either within this sphere, or without it, and beyond it ; in-

much that it must needs be, upon truly optical principles, the only *defined visible orb* of the Sun's light and brightness to us.

For, being so intensely bright, it will become a defined visible orb, distinct from all other outward *exterior* brightness and shining of the Sun's rays.

And also, being so intensely bright, it will prevent the real orb, or body of the Sun, or any other luminous appearance *within this distance* of one diameter, from being seen by us in any part, just as effectually as the Sun's light always prevents a Star, or the new Moon, from being seen by us, at noon-day.

Thus, therefore, Fig. 5, the brightness of the sphere, of which the circle (AAA) is a section, at the distance of one diameter from the disk, will be seen well defined;—whilst that of (KKK) will not be discerned at all;—and that of (CCC) will not be possible to be distinguished from any other more external, because of the regularly decreasing brightness, through all the vast expanse, from the sphere and circle (A) to our own eyes, where-ever placed.

6. If these then be fair and obvious conclusions, founded upon the truest optical, and
mathe-

mathematical principles, it will follow, that *what alone* is visible to us continually, *as the disk of the Sun*, is, in fact, only an *orb of intensely bright light*, about three times the diameter of the real body of the Sun.

This fact is perfectly consistent with what we behold, even in the light of a common candle; where the luminous *apparent flame* is generally about three times the diameter of the part of the wick that emits the light:— and it is also consistent with what we behold in the poor glow-worm; where the *stellated appearance of its tail* is about three times the diameter of the tail itself; whilst, at the same time we may observe, that both the tail of the glow-worm is *invisible* through the luminous brightness, at any considerable distance—and also the burning wick of the candle is *invisible* at any considerable distance, (it being only the part of the wick which emits no light, that is seen black through the flame.)

And this being the case, we may next be led to consider, as a still further confirmation of the justness of allowing these conclusions, that this diminution of the supposed diameter of the body of the Sun, restores, in reality, (upon *Keplerian*, and *Newtonian* principles,) a
more

more perfect and exact consistency to the whole Solar System.

For it has been found, in truth, that every Planet, the nearer it is placed to the Sun, is indeed the more dense.

Thus the density of each, compared with that of water as (1) has been computed * :

Of Saturn, at about	-	$0\frac{1}{32}$
Of Jupiter	-	$1\frac{1}{24}$
Of Mars	-	$3\frac{2}{7}$
Of the Earth	-	$4\frac{1}{2}$
Of the Moon	-	$3\frac{1}{11}$
Of Venus	-	$5\frac{1}{15}$
Of Mercury	-	$9\frac{1}{6}$

But, to our great astonishment, and, as it were, in contradiction to the whole system of gravitation, and attraction, the density of the Sun has been allowed to be only $1\frac{2}{15}$.

This conclusion, concerning its density, is, however, only in consequence of a computation from its supposed vast diameter ;—and in consequence of taking *the apparent luminous disk* to be its *real diameter*.

But if its real diameter be indeed only *one*

* See Phil. Transf. Vol. LXVIII. Part ii. p. 784.

third of this, the Sun will then be found to be even denser than *Mercury*;—and all the analogy of the whole system will be restored to perfectly mathematical, and most truly philosophical consistency.

7. In the image of the Sun, or of any other luminous body, formed on the retina of the eye, if there be, at any time, any portion of the surface of the body that ceases to emit light—there will always be the corresponding appearance of a black dark spot, on the corresponding portion of the retina of the eye; and *that*, notwithstanding the bright surrounding sphere of intense light, which exists at about the distance of a diameter from the said luminous body.

For thus, in Fig. 6, let (SS) be the whole of the *intensely bright apparent orb* of the light of the Sun; and (s s) the corresponding image, on the retina of an eye, placed at (E); as viewing the Sun either through a telescope, or only through a black glass. Then, it may be true, that the part of the image (bb), corresponding with that part of the whole disk of intense brightness surrounding the Sun, which is exactly of the diameter of the Sun (dd), may be
rather

rather a little brighter than the rest: but, nevertheless, if there be any portion of the Sun's surface, (mm,) which, from any temporary cause, emits no light; (or has its light obstructed;) there will unquestionably be a corresponding *dark spot* in the image on the retina, at (nn); because no direct rays from the Sun can possibly come directly to that part.

And thus, therefore, in like manner, in the case of a candle seen at a distance, it may be observed; that the luminous part of the snuff, at the top, that really emits the light, is not seen whilst it continues to burn bright; but when it becomes clogged, and ceases for a time to emit the usual light in some part of it, then *that* part is seen through the flame, *black*, and *visible*—though still, all the time, the whole body of the flame actually appears just about three times the diameter of the snuff.

8. This then being the case:—whilst the Sun revolves round its axis, such a spot will unquestionably discover the revolution:—as it will be just one whole period of the revolution of the Sun's body, from its appearing first at (mm), till its second appearance in
the

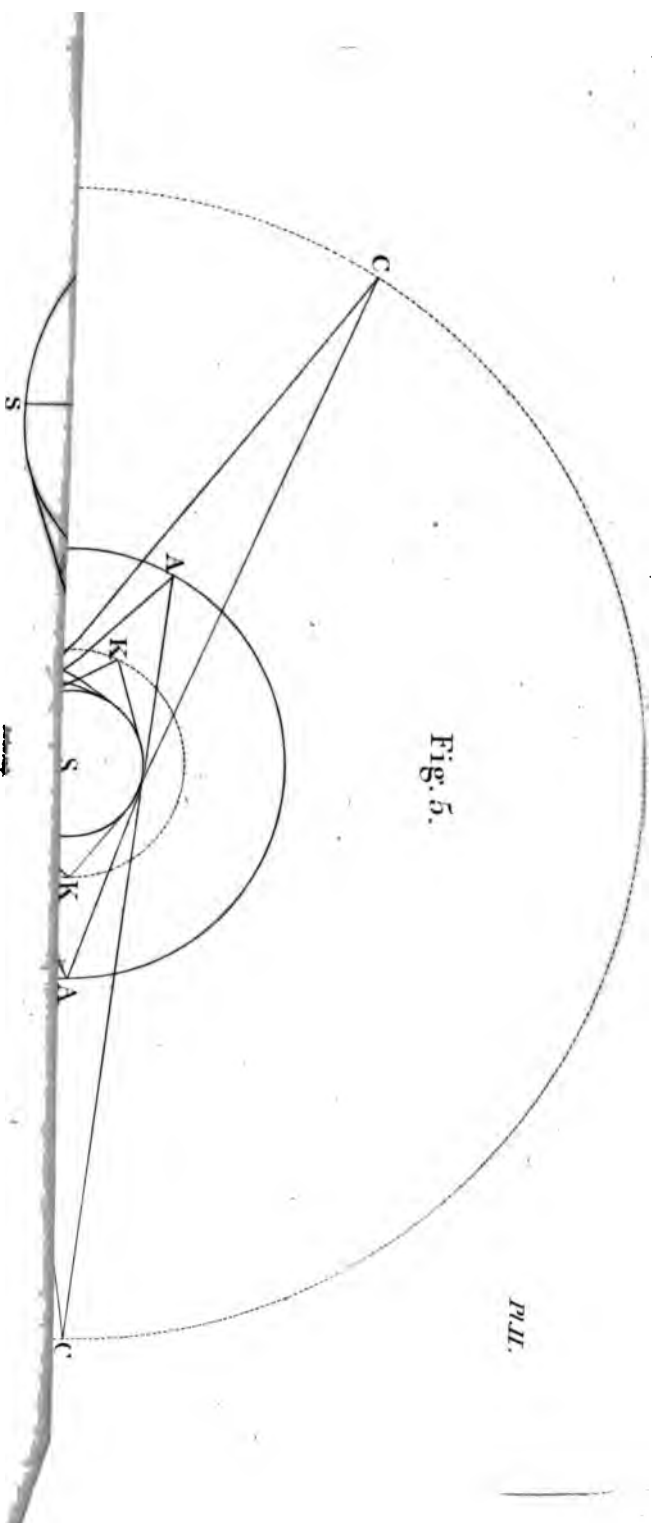


Fig. 5.

P.L.

Published by the American Mathematical Society, 1900.



the same place.—But in the mean while it deserves our consideration, that if the spot be quite on the surface of the Sun itself, it will only be visible in its progress from (d) to (d); and that at (d), on each side, it will be seen as it were almost edgewise, and appear narrower; and will be quite invisible on the apparent luminous disk of the Sun, near to the extreme limits (S) and (S).

9. And this sort of mode of appearing, and of disappearing, we find to be actually the real case, as to the appearance of almost all the Sun's spots. They appear *narrow* when they first enter on the disk;—but are not usually seen entering at *first on the very outward limb* of the Sun. They appear fullest, and broadest, on the middle of the Sun's disk:—they again appear narrow as they move forward towards the contrary limb;—but are again usually lost, before they reach the extreme limb of the apparent disk.

And this uniformity of appearance, and some further researches, in consequence of it, induced Dr. *Herschell**, at last, *long since my*

* In his Observations on the Nature and Construction of the Sun and Fixed Stars, in the *Philos. Trans.* for 1795, p. 46.

Morsels of Criticism were first printed, to come, in effect, to somewhat the same conclusion with me:—that the real body of the Sun is less than its apparent diameter;—and that we never discern the real body of the Sun itself, except when we behold its spots;—and that the Sun is inhabited as well as our earth;—and is not necessarily subject to burning heat;—and that there is, in reality, no violent elementary heat existing in the rays of the Sun themselves essentially.

In the first place, he discovered, by means of repeated observations, that the Sun has a very extensive atmosphere*; and that what appears to us *as the disk of the Sun*, consists not merely of its real body, but of an atmosphere surrounding it, in appearance at least between two and three thousand miles in height†; and that we rarely see any thing more of the Sun, than its shining atmosphere; its real body never being visible, but when we see such parts of it as appear as dark spots.

He discovered also, that this atmosphere of the Sun was very dense; inasmuch that the

* Phil. Transf. for 1795, p. 50. 59.

† Ibid. p. 62.

whole disk sometimes appeared, in consequence of the vapours floating in its atmosphere, as covered with *roughness*, like the coat of an orange *; and that, besides this, there were in various parts many apparent *bright elevations*, (or denser vapour emerging apparently above the rest,) which he calls luminous *faculae*;—and which seemed to consist of more bright and shining matter than the rest.

In the next place, he made many repeated observations, more than sufficient to convince him, that the black spots were all greatly *depressed* below the surface of the Sun's luminous disk †; and that, in truth, when we behold

* Phil. Transf. for 1795, p. 56, 57.

† Whether the spots on the Sun are occasioned, either by any merely temporary check, or obstruction to the power of sending forth rays, and by the consequent temporary failing of emitted light;—or by means of any thick cloud of any kind of vapour, *near to* the body of the Sun, covering such part for a time, and obstructing the progress of the rays of emitted light till they are dissipated;—in either case, they must produce exactly the effect on our eyes, when viewing the Sun, and precisely upon the same optical principle, that is described in the preceding and following pages.

Both causes may perhaps sometimes concur; and some of the appearances of spots may even lead us to conclude, that they actually do so; and that sometimes such clouds
are

hold any of *them*, we merely see a *dark part of the real body of the Sun*, just as we see the wick

are even at a *further* distance from the real body of the Sun than at others. But whether that be the case, or no; it appears to remain in almost every instance certain, that the spots are either actually upon the very body of the Sun itself, or at least generally near to it.

The following curious leading circumstances, that have been carefully observed, ought to be just mentioned, on the present occasion.

1. The solar spots have usually, in the centre, a deep black nucleus, surrounded by a dusky cloud*, or *umbra*.

2. They are of vast extent: some of them, by computation, large enough to cover as much space as is equal to all *Asia* and *Africa*;—some as large as the whole disk of our earth;—and some have exceeded even five times the diameter of the earth†.

3. Their duration is, in general, only for a short time:—one has been known to exist only sixteen or seventeen hours;—and one of the longest that ever continued, was only of seventy days duration‡.

4. Some are *gradually* formed, and as *gradually* diminish;—some are formed *suddenly*, and as *suddenly* vanish away§.

5. In some instances that have been well ascertained, and

* Long's Astronomy, Vol. II. p. 472. And see Dr. Wilson's curious Papers in the Philosophical Transactions, Vol. LXIV. p. 1; and Vol. LXXIII. p. 144; besides Dr. Herschell's, in Vol. for 1795, p. 51. 58.

† Long's Astronomy, Vol. II. p. 471. Smith's Opticks, Vol. II. 1048. p. 415.

‡ Ibid. p. 472.

§ Ibid. p. 473.

wick of a candle through its flame ¶. And in 1779, a double spot, (or one that, with a highly

and most closely attended to, they have seemed evidently either to adhere to the surface of the Sun, or to be close to it*. But in others, they have been judged to have been at some considerable distance; inasmuch that the learned Bishop *Horsley* attempted from thence to make some computation of the height of the Sun's atmosphere—and concluded it to be more than $\frac{1}{3}$ of its semidiameter †:—so that, at any rate, it must reach far above *that* which has, in these pages, been mentioned as the limits of the *luminous disk*.

6. There have been instances of spots *breaking*, and being divided, even whilst under the eye of the observer. —One such appearance was seen by Dr. Long himself, in the former part of the eighteenth century, with regard to a roundish spot, not less in diameter than our earth, that broke into two parts ‡; which immediately receded from one another with a prodigious velocity §.—And another was seen by Mr. *Wollaston*, of Chislehurst; who described the appearance, as resembling the breaking of a piece of ice, when dashed on the surface of a frozen pond §.

7. When spots are near to one another, changes sometimes appear to arise *in the sides* of the adjacent surrounding *umbra*, from some sort of disturbing force ||.

8. The

* Long's Astronomy, Vol. II. p. 473, 478.

† See Philosophical Transactions, Vol. LVII. p. 378. 461.

‡ Long's Astronomy, p. 472.

§ Philos. Transf. Vol. LXIV. p. 339.

|| Ibid. p. 13.

highly magnifying telescope, appeared to be divided into two,) was seen, so large, that it must have extended above fifty thousand miles in breadth ¶.

He concluded, therefore, that we see the real body of the Sun only by means of the removal

8. The nucleus of a spot, in many cases, changes its figure by the umbra encroaching irregularly upon it*.

9. When a spot increases in size, it is *gradually*;—the breadth of the nucleus, and umbra, both dilating*: and so, in like manner, the decrease of both is *gradual*.

10. The exterior boundary of an *umbra* never consists of sharp angles*.

11. Spots seem *narrower*, as they recede more and more from the middle of the Sun's disk †; and we have instances of their being seen very narrow indeed: and one, very large, was seen even as a *mere line*, by M. Cassini, in 1676 ‡.

12. Spots are not seen near the Sun's poles.

13. *Faculae* sometimes appear in the very same places where directly afterwards spots appear §; and sometimes, when a spot disappears, the part, where it was, appears
brighter

* Philosoph. Transf. Vol. LXIV. p. 19.

† Long's Astronomy, Vol. II. p. 473. And see also Dr. Wilson's representations in the Philos. Transf. Vol. LXIV. p. 8. 12. 16; and particularly with regard to the very great spot that appeared for about a month, November 1769.

‡ See Mem. Acad. Tom. X. p. 581; and Philos. Transf. Vol. LXXIII. p. 158.

§ Philos. Transf. Vol. LXIV. p. 338.

removal of some parts of its shining atmosphere †;—and that, (according to his ideas,) the whole light of the Sun is occasioned merely by a phosphoric fluid §, floating in its dense atmosphere;—by the bright shining of which, both the body of the Sun itself receives light, and is illuminated,—as well as our earth, and the whole solar system.

10. But

brighter than the rest of the Sun, and *brighter than it did before**;—and continues so many days.

Such are the curious circumstances that have been ascertained:—and without entering into the arguments, by which different theories concerning the spots have been supported, it may (as it appears to me) be very fairly added, that, whether the *umbra* be, according to Professor Wilson's idea, the sloping sides of excavations in the Sun's dense atmosphere; or whether they be the mere appearance of the surrounding *gradually-diluted parts* of the dense vapour whereof the dark spots are composed; or whether the appearances of changes in the *umbra* be, partly at least, occasioned by partial refractions of the Sun's atmosphere; yet, in all, or any of these cases, the whole reasoning, in the Dissertation above, concerning the spots themselves, and their being seen at any time nearer than usual to the limb of the Sun's apparent disk, will hold good.

* Long's Astronomy, Vol. II. p. 473. Smith's Opticks, Vol. II. 1047. p. 414.

† Philos. Transf. for 1795, p. 50. 54.

§ Ibid. p. 50. 59. 62.

10. But as this conclusion, concerning a *phosphoric fluid* in the Sun's atmosphere, is on the one hand a mere hypothesis;—so, on the other, I must venture to say, that if this were the case; and if the whole of the light were really emitted only by a phosphoric fluid floating in the Sun's atmosphere; that then, upon the clearest optical, and mathematical principles, there would further be a radiant sphere of *intense light*, at the distance of about one diameter beyond the surface of that phosphoric illumination; which radiant sphere of light would still prevent our seeing or considering the surface of the atmosphere as the boundary of the Sun's disk, just as much as it prevents our seeing the limits of *the body* of the Sun as such boundary.

11. I must also venture to add, that whatever be the cause of the Sun's emitting light;—and whether it proceeds from phosphoric fluids in its atmosphere,—or precisely from the whole surface of the Sun itself*,—that
still

* To those who are averse to reflect, with serious attention, upon the relations in *Sacred Writ*, of bodies appearing gloriously with *emitted light*, it may be recommended,

still the Sun's atmosphere being manifestly so exceedingly full of some visible floating fluid, of some certain density ;—it will follow, that *the extreme parts* of the body of the Sun, when seen by means of any of its closely-adhering spots, *will* unavoidably *appear*, in con-

mended, as a matter of philosophical speculation, to consider, that we are not without several instances of terrestrial bodies appearing by emitted light, even upon earth.

The Sea is often seen by emitted light ; ~~concerning~~ concerning which there are some very curious observations in the Philosophical Transactions, Vol. LIX. p. 446. 452.

The property of the *Bononian*, or *Bolognian stone*, when calcined, to imbibe *fiery-red* light from the Sun, and afterwards to emit it again in the dark, was known in Italy so long ago as the year 1673 ;—where Mr. Ray saw the experiment. (Ray's Travels, p. 235, old edit.)

A mixture of calcined oyster-shells with the flower of sulphur will produce the same effect, only the light is *white*. (See Philos. Transf. vol. 58, p. 337.)—Calcined *belemnites* will sometimes be luminous ;—and so will some kind of spars after they have been a little heated ; and particularly that called *Island Crystal*.

The glow-worm is well known :—and some kind of lantern flies abroad are so luminous, as even to afford light to read by ; and their lights are differently tinted.

Whilst, to a contemplative mind, it cannot but appear most striking,—that, *that* which is declared to be the glory of the heavens, and of heavenly Beings,—should be allowed to be manifested, on earth, *only* as it were in a *degraded state*, and in the lowest order of beings.

*Miss
perhaps
D. me
belemnites
appears
of water
lighter
greater
phenomenon
- 200*

sequence of the refractive powers of such an atmosphere, *nearer in proportion to the margin* of the Sun's apparent luminous disk, than it really is:—and that, therefore, though the real body of the Sun is probably only one third of the diameter of the Sun's apparent disk; yet that it will, by observations made on its spots, appear larger,—just as the bottom of a basin filled with water, or as the bottom of a river, appears nearer to the surface of the water than it really is.

Thus in Fig. 7, let the circle (d a) represent the body of the Sun; and the circle (S S) the surrounding sphere of its most intense light, or the apparent disk.

Then, to an eye placed at any distance, as at (E); if there were no atmosphere to the Sun, a spot at (d) or at (a) would be seen by the rays, or in the line (d o E) or (a o E);—and of course the whole diameter of the Sun's body would be estimated by the angle (d E a).

But, supposing the intervention of an *atmosphere*, of any given density whatever;—and especially supposing it to be of any considerable density, (as Sir Isaac Newton and the most able astronomers do conclude it to be *;)—the

* See Philos. Transf. Vol LVII. p. 401.

spot at (d) will be seen by a ray, or in the direction of a line, which having first proceeded from (d) to (r), through the atmosphere, will, on passing out of such denser medium into a rarer, be bent *from the perpendicular* (c r p); and therefore will reach the eye in the direction (f r E). And, in like manner, the spot at (a) will be seen by a ray, or in the direction of a line, which having proceeded from (a) to (t) will be bent from the perpendicular (c t q), and will reach the eye in the direction (g t E).

And consequently the diameter of the Sun's body will be estimated by the angle (r E t), or (f E g);—and will appear as if it bore as great a proportion to that of the whole luminous disk, as (f g) bears to (S S):—that is, though the real diameter should be only (a d), one third of the diameter of the Sun's luminous disk,—yet it will be measured, by the eye, as if it were a great deal more:—the *quantum* of which enlarged appearance will be the larger, the more dense the Sun's atmosphere in reality is.

For the sake of brevity, I have explained this effect as if the whole refraction took place at the points (r) or (t):—but as we cannot but conclude that the density of the

Sun's atmosphere must decrease *gradually*, from the Sun's surface, to the utmost distance that it ever reaches, (which there is reason to believe is far beyond the limits of this luminous disk,) there will be a constant, continually *increasing refraction* of every ray, the whole way, from the Sun's body, through its atmosphere; which will render the angle (r E t) or (f E g), under which the diameter of the Sun's body is estimated, still larger.

12. And I must add;—that the same refractive power will obviously cause the Sun's apparent luminous disk, or the surrounding sphere of intense light, to be itself *really somewhat nearer* to its body, than the distance here assigned, of one diameter;—because of the bending of all the rays, from the extreme parts of the limb, to meet *in one point* sooner, and nearer.

So that, on *both* these accounts, the Sun's visible diameter, or apparent disk of intense light, will indeed both *be somewhat nearer* to its solid body; and will further be made *to appear nearer still*, than we have first concluded:—though, if there were no solar atmosphere, we might, on fair optical principles,

ples, conclude, that it would be about *three* times the diameter of its body ; and would also appear so by observations on the spots.— And we may even allow, that it will be caused to appear so much nearer to the Sun's real body, than it actually is ; as to coincide perfectly, on optical principles alone, with all the observations, which either Dr. *Herschel* or others have made, concerning spots being at any time seen *closely* approaching to the edge or limb of the present luminous disk* : and especially if any of them, instead of adhering quite close to the Sun's body, or being only a portion of its body become visible, might be, in reality, at some height in its atmosphere.

13. It may still further be added ;—that, consistently with the accurate mathematical reasoning of Mr. *Cotes* †, concerning the Earth's atmosphere, we may conclude, that the Sun's

* That most accurate observer, the Rev. Mr. Wollaston, of Chislehurst, has seen them very near to the limb of the disk. See *Philos. Transf.* Vol. LXIV. p. 337.—See also Dr. Wilson's representations in the same Vol. LXIV. p. 8. 12. 16.

† See *Cotes's Hydrostatics*, p. 110 to 118 ; and the very curious Paper of Bishop *Horsley* in the *Philos. Transf.* Vol. LXIV. p. 245, &c.

atmosphere must needs extend much further than any possible *actually visible* appearance of it, by means of the luminous disk ; and must be diminishing continually in density.

But however far it may extend, and whatever its density, or rarity, may be *beyond that luminous disk of intense light*, which we have been considering ; it could, upon optical principles, be seen no further than that luminous disk extends ; any more than a Star, in the neighbourhood of the Sun at noon-day, or than the Moon at the new.

Although, however, such luminous disk must be the *visible* boundary of the Sun's appearance, and of the appearance of the Sun's atmosphere ;—yet on account of different refractions occasioned in that atmosphere, by the different densities of different parts, the surface of such disk must appear broken, and uneven, as with little knobs :—occasioning, indeed, exactly such appearances of little elevations, as Dr. Herschel mentions ;—and such a general appearance of the whole surface as he describes, *as being like the roughness of the coat of an orange* *.”

* Philos. Transf. for 1795, p. 56 ; and see also the Rev. Mr. Wollaston of Chislehurst's account, Philosoph. Transf. Vol. LXIV. p. 339.

Dr. Herschel, after the whole of his curious observations on the Solar Disk, forms nearly the same kind of conclusions that I had *before* formed*, concerning the body of the Sun *not being so large* as it appears when measured by its present visible disk†; and concerning *heat being not in the solar rays themselves*, but in the bodies heated‡:—and he forms these latter conclusions from some of those very kind of experiments, which I had also referred to.—And he then concludes the Sun to be *an inhabitable world* §.

He rejects, however, with some degree of asperity, the supposition of the Sun's being the abode of *Blessed Spirits*; forgetting the possibility of Spirits being clothed with glorified bodies;—and forgetting that OUR LORD Himself, after his rising from the dead, took singular pains to convince the disciples that he had a real tangible body, of as actual

* These conclusions were published in the first edition of the *Morsels of Criticism*, in January 1788, when I sent my book to Dr. Herschel; and his curious Observations were communicated to the Royal Society in 1794, and published in the *Philosophical Transactions* for 1795, p. 46.

† *Phil. Transf.* for 1795, p. 50. 54. 57. 62.

‡ *Ibid.* p. 64.

§ *Ibid.* p. 63.

solid substance as the common human frame itself.

14. Let us take, however, the conclusion simply, in Dr. Herschel's own way;—that the Sun is *an inhabitable world*;—whether its inhabitants be Blessed Spirits, in glorified bodies, or of any other class:—yet still, (to proceed with the consideration of the *optical effect* of rays proceeding from the Sun,) it may be added, consistently with what I published so many years ago;—that, whether they be bodies seen *by emitted light*,—(as *Angels* are, in so many instances, said to have appeared, in Holy Scripture,—and as our LORD Himself appeared, during his transfiguration on the Mount,)—and *that light* so emitted from all manner of bodies on the Sun, be, in reality, *its rays*;—or whether they be bodies illuminated only, according to Doctor Herschel's hypothesis, by the luminous beams of *auroræ* shining in the solar atmosphere;—either way, (on the truest philosophical, and optical principles,) the whole effect of those luminous rays reaching to our earth, must be just such as that of our sunshine really is.

For let (SS), Fig. 8, be the body of the Sun ;

and suppose various objects (a b c d e f g h i k l m n o p) of different colours, to exist on different parts of its surface ; whatever they may resemble ; whether plants, or animals, or buildings, or embodied inhabitants, or mountains, or rocks, or rivers, or seas ; and however large, or however minute, they may all or any of them be :—suppose them to adorn its whole orb, and to send rays of light from thence ; either *emitted* light from themselves ; or light *reflected* from Auroræ in the Sun's luminous atmosphere (AAA):—in either case, the whole congregated pencil of rays that reach any eye, from thence, (though some may be red from (a), or blue from (b), or yellow from (c), or green from (d), or orange from (e), or indigo from (f), or violet from (g), or purple from (h), or of any other intermediate mixed colours ;) yet still the whole congregated pencil of rays, of so many different colours, from so many different parts, coming from the whole disk, must at last reach any eye, wherever placed, mixed all together, in one pencil of rays, as is shewn at (E) :—and the whole pencil will now consist of all those different colours combined, and blended together, and forming only a whitish, or yellowish appearance ;

ance ; which, on the body of the Sun itself, had exhibited a vast variety of differently coloured appearances, of various forms, on its whole surface.

15. Now then, let this pencil of rays, (which, on account of the Sun's immense distance, comes to our eyes nearly as if they were all parallel,) be received on a prism ; and what is the well known effect ?—why plainly, on account of the different refrangibility of rays of different colours, that whencesoever they individually came, or *how near together*, or *how far off soever*, any of the different kinds of them, on their first coming from the body of the Sun might be ; that yet these rays, from what parts of the Sun soever any of those of each separate primæval colour might come, will all at last be separated, by the prism, exactly according to the precise *power of refrangibility of the rays of each respective colour* ; and therefore, consistently most exactly with all the Newtonian experiments, will only form a longish spectrum of the Sun, of the seven primæval colours in successive order ; wherein each separate primæval colour will appear bright, just according

according to the *number of the whole sum-total of its corresponding rays*, that proceeded from every part of the Sun.

And if, afterwards, by any means, as by Sir Isaac Newton's interposed lens, or by whirling round a surface, on which such colours are painted in due proportion*, they be all again mixed together, the whole effect of them will then again be, the producing nearly a white, or somewhat yellowish appearance, as common sunshine does.

Thus, Fig. 9. let the combined rays just mentioned as coming from the Sun (S), be received on a prism (P), and they will be separated into the several distinct seven colours at (D); in the regular well-known order.

Let them proceed to a lens at (L), and, passing through it, they will be collected again into a bright whitish spot, in its focus at (F); which will be just like what the original beam of sunshine (SP) first was; and like it, will be composed of rays of different colours that had *before* been in a separated state, producing the effect of colours;—and which, in

* That is, in the proportion of the length of strings forming the seven notes of music.

this

this instance, had even been *twice*, in such separated state.

16. Our sunshine is *nearly white*; and therefore we call it *white*,—but in reality it has a tint of *yellow*:—and upon the foregoing principles it must be merely, and most exactly, just a composition of the aggregate colours of all the different coloured bodies on the whole hemisphere of the Sun, whatever they be.

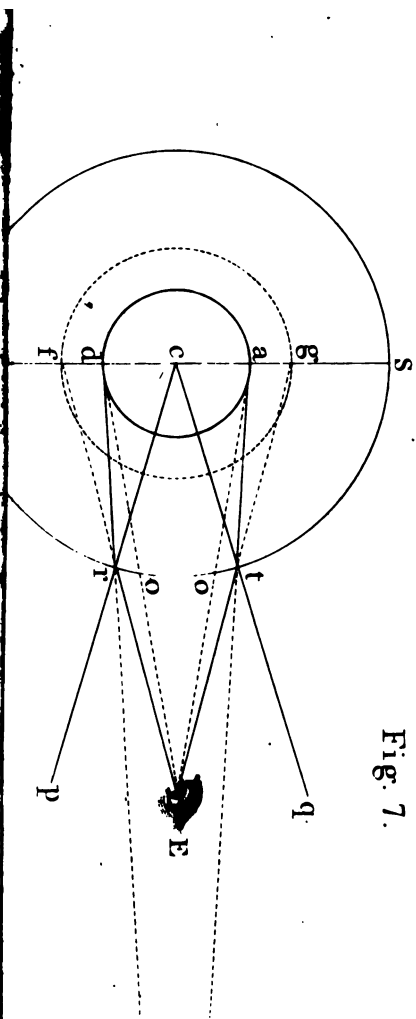
But, should any *Star*, or *other Sun*, have *more* bodies coloured *blue*, on its surface;—then the light of *that* Sun, or *Star*, would, instead of being, as ours is, *yellowish*, be in reality more *blueish*, or *greenish*.

And should such *Star*, or *Sun*, have *more* bodies coloured *red* upon its surface;—the light of *that* Sun, or *Star*, would, instead of being yellowish, as ours is, be more *reddish*, or orange-coloured*.

* Even with regard to one *Star* of the first magnitude, the *Dog Star*, or *Sirius*, (our nearest neighbour,) it is upon record, that it has changed its colour,—as has been already mentioned, Vol. I. p. 109. and p. 69, quarto. And see *Philos. Transf.* Vol. LI. p. 499.

17. And

Fig. 7.



the light of every Star, is neither more, nor less, than *the emanation of all the visible glory*, from all the bright appearances of all the beautiful and glorious bodies and works of creation therein.

And with regard to our earth in particular,

full, appearing most bright, and beautifully, towards the south-east, above the horizon of the valley on my left hand;—and in the valley on my right hand, towards the north-west, I instantly saw a most perfect lunar rainbow; appearing with its two ends resting on the distant country, like a solar rainbow;—which continued entire, and to be seen without defect in any part, for more than a quarter of an hour.—It was, in every respect, like a solar rainbow; except that the colours, instead of being so bright, and vivid, seemed flattened, and deadened, like colours painted in distemper;—and except one other circumstance, which was most extraordinary, and which I marked with great attention; and this was, that whereas the rings of the other *six colours* were perfectly of the same tints, and of the same breadths in proportion, as in the solar rainbow; yet the ring in the midst, which should have been *green*, was almost colourless, and nearly of the same tint with all the rest of the surrounding sky, which was here seen *through* the bow—only that it had an exceeding feint tint of yellow.

I should myself, *from hence*, conclude, that there were *no objects reflecting green rays in the Moon*; and that, *therefore*, all the green solar rays shining upon it, were absorbed.—But I must leave others to examine *this* matter even still more nicely, and to reason still more *fully* upon it.

we

We may conclude, that the same variously-coloured rays, which had *first, and previously*, adorned so many *differently-coloured* bodies, on the Sun; afterwards, when they come in one united beam of sunshine, to the surface of this globe, our habitation, are there, *again* so separated, by reflection from the surfaces of different bodies, (whilst those several bodies absorb the rays of some colours, and reflect only the others, by means of their *differently-laminated texture*, in a manner which has been so fully explained by Sir Isaac Newton *,) that they do thereby cause all those bodies, by their reflected light, to appear of all those respective various colours; and, in a *secondary*

* See Newton's *Opticks*, Book II. Part ii. p. 168. 179, &c. octavo edit. There are some very curious experiments also, related in the *Philos. Trans.* Vol. LV. p. 11, concerning the colours of bodies, or rather those reflected by bodies, being in proportion to their *densities*. And there are still further some very curious experiments mentioned in *Philos. Trans.* Vol. LXIX. p. 882, concerning the successive colours appearing on melted lead, as it cools:—all which tend to shew, how the colours of bodies depend upon their increased, or diminished density; and upon the thickness, or thinness, of their *outward lamina*;—in consequence of which it is that certain of the Sun's coloured rays are uniformly reflected, whilst all the others are absorbed.



No. II.

DISSERTATION,

REFERRING TO

Vol. I. p. 135, Octavo, and p. 86, Quarto,

CONCERNING

THE USE OF THE WORD *HEAVENS*.

THE sublimity, and manifestly designed variety of the different expressions, in Holy Writ, concerning *Heaven*,—and *the Heavens*,—and *the Heaven of Heavens*,—may justly lead us to apprehend, that some of the ancient *Patriarchs*, and *Prophets*, and *Sacred Penmen*, were not only led, by Divine inspiration, to use words and language accurately adapted to the most abstruse truths ; but that they were even themselves acquainted with most enlarged ideas of astronomy.

D 4

The

The country, and atmosphere, in which they lived ; their contemplative habits of life ; the celebrated fame of Chaldæan, and of Eastern Science ; and the tradition, that Pythagoras received the knowledge of the Solar System, and many of his philosophical principles from the East ; are circumstances that do all lead us to this conclusion. And the fact seems in reality to have been, merely that the knowledge of it was for a time lost, or obscured ; by means of the abominable perversions of it*, and by the introduction of horrid idolatry

* The Chaldæans seem to have been the first introducers of the corruptions of idolatry, by means of the mysterious representations under which they veiled their astronomical knowledge, and discoveries.—And the Egyptians not only followed them in this matter, but grossly increased the abomination.—Yet there is the utmost reason to believe, that, whilst *Abraham, the Father of all Believers and Apprehenders of Divine Truth*, fled from the torrent of impiety ; and was called, and left his country, to preserve the true worship and knowledge of GOD ; and to convey to future ages, the Divine Promises of final Deliverance, and Redemption ; that both the *Chaldæan Magi*, and the *Egyptian Priests*, and the *Indian Bramins*, preserved as hidden and secret science, much more knowledge of the true astronomical account of the universe, than we are at all aware of.—There is no small reason to believe that the *Edomites*, who had the know-
ledge,

idolatry in worshipping the host of heaven ;— from which Abraham turned away, and came out of his own country, with such holy abhorrence.

It was lost also possibly still further, in consequence of the extraordinary and mysterious care, taken by those who were really well learned, to keep their science from profanation ;—and in consequence also of the deluge of violence, wickedness, and ignorance, that soon spread over the world.

Let this fact, however, be, or not, as it may ; it seems to be a fair conclusion, arising from the comparison of the different expres-

ledge of constellations and letters before the time of *Job**, derived their knowledge of astronomy and of letters from Abraham ;—and the journey of the Magi to Jerusalem, on the birth of OUR LORD† ; and the ancient use of the signs of the Zodiac preserved in India ‡ ; the observations of Abbe la Pluche, concerning the Egyptians § ; and the still more curious, and extensive researches of Mr. *Maurice*, concerning Indian Antiquities ;—all tend to convince us, that the Gentiles were not ignorant of the *works of Creation*, though they did not retain GOD in their knowledge ¶.

* See *Newton's Chronology*. Bishop *Hortley's* edit. Vol. V. p. 10. 155.

† *Matthew*, ch. ii. ver. 2. 7. 9. 10.

‡ *Philos. Transf.* Vol. LXII. p. 353.

§ *History of the Heavens*, Vol. I. p. 2. 108. 183. 233. See also *Newton's Chronology*, Vol. V. p. 56. 61.

¶ *Romans*, ch. i. ver. 28.

sions in *Holy Scripture*; and of the manner in which they are severally used;—that, by ὁ ἔρανος τῷ ἔρανε, *the Heaven of Heaven*, is tacitly meant, the *Solar System*,—the Sun and its attendant inferior worlds.

By ὁ ἔρανος τῶν ἔρανων, *the Heaven of Heavens*, is meant, *our Universe*; or all those fixed Stars, (with their attendant inferior worlds,) which compose a group, or company by themselves, far remote from the rest of the heavenly hosts; according to the idea of *an Universe*, which Dr. *Herschel* has at last so justly adopted*.

And that, by οἱ ἔρανοὶ τῶν ἔρανων, *the Heavens of Heavens*, is meant, the whole congregation of such splendid and magnificent *Universes*,—or an *Universe of Universes*;—the glorious Temple of THE GREAT CREATOR, filled with HIS marvellous works.

Whilst by the single word ἔρανος, *Heaven*, is denoted, either any one of these individual *starry mansions of bliss*; or, in general, the glorious scene beheld, beyond the clouds, above our heads,—where the wise, and the ignorant—the devout, and the indevout, have

* See *Philos. Transf.* for 1795, p. 63. 68.

so usually, in all ages, apprehended to exist, some how or other, the regions of future happiness, and glory.

And indeed that the Sacred Writers did really apprehend *those regions of happiness* to be *actual worlds*, and real places of abode, and not merely ideal conceptions; seems to appear from many passages in Scripture;—and perhaps from none more than from those divine words of *Moses*, in the Book of Deuteronomy, as they stand translated in the Septuagint:

Deuteronomy, chap. xi.

Ver. 21. ἵνα πολυημερεύσητε*, καὶ αἱ ἡμέραι τῶν υἱῶν ὑμῶν, ἐπὶ τῆς γῆς ἧς ὤμοσεν Κύριος τοῖς πατράσιν ὑμῶν δῶναι αὐτοῖς, καθὼς αἱ ἡμέραι τῆς ἔραν ἐπὶ τῆς γῆς.

21. *That your days may be many; and the days of your sons upon the land which the Lord*

* The Vatican copy has μακροημερεύσητε, *that you may live long*; a circumstance which, distinctly in itself, and unconnected with other ideas, hardly bears a comparison with heaven.

sware

sware unto your fathers to give them, AS THE DAYS OF HEAVEN UPON THE EARTH.

Surely these words, in their true import, imply, not merely *length* of duration of days, but also *scenes of beauty*, and plenty, during those days :—Just as a plain untutored mind, beholding the verdant beauty of the spring, in a well-adorned, well-cultivated country, and in a fine sunshine day, is apt to cry out, using even similar words, with honest rapture, —It is *an heavenly prospect*, and an *heavenly day* !

And there is a very remarkable passage, in the Epistles of St. Paul, which intimates, in the strongest manner, the near connection which all *the inhabitants of the Heavens*, according to that holy apostle's ideas, have with the inhabitants upon earth ; and, at the same time, does seem still more strongly to point out *what*, and *where*, the heavens are.

It is in his Epistle to the Ephesians,

Chap. iii.

Ver. 15. Ἐξ ἧς πᾶσα πατριὰ ἐν οὐρανοῖς
καὶ ἐπὶ γῆς ὀνομάζεται.

Ver. 15.

Ver. 15. *Of whom the whole family, in THE HEAVENS, and on earth, is named.*

Where the word *family*, *πατριά*, can surely mean nothing less than *the inhabitants in the heavens*, as well as those on earth.

With which passage deserves to be compared that very striking one in the Book of Deuteronomy,

Chap. iv.

Ver. 19. *Καὶ μὴ ποτε ἀναβλέψας εἰς τὸν ἔρανόν, καὶ ἰδὼν τὸν ἥλιον, καὶ τὴν σελήνην, καὶ τὰς ἀστέρας, καὶ πάντα τὸν κόσμον τῷ ἔρανῳ, πλανηθεὶς προσκυνήσης αὐτοῖς καὶ λατρεύσης αὐτοῖς, ἃ ἀπένειμεν Κύριος ὁ Θεός σε αὐτὰ πᾶσιν τοῖς ἔθνεσιν τοῖς ὑποκάτω παντὸς τῷ ἔρανῳ.*

Ver. 19. *And that thou mayest not, when thou lookest up unto heaven, and seeest the sun, and the moon, and the stars, and all the adornment of heaven, err, and worship, and serve them, which the Lord thy God hath divided (portioned out) even them themselves, to all the nations that are under the whole heaven.*

A most

A most fair interpretation of which words seems to be, that they are given to be, or divided out to be, mere habitations, to all *the nations of beings* that are in the whole universe.

And we have a further confirmation of these ideas, in the 136th Psalm, at verse 5th, where we find words that are translated in a very sublime manner, in our version :

WHO, by His excellent wisdom, made the heavens : for His mercy endureth for ever.

The Septuagint has them :

Ver. 5. Τῷ ποιήσαντι τὰς ἐρανοὺς ἐν συνέσει,
"Οτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

Ver. 5. *Who made the heavens in wisdom,
Because His mercy extendeth to the
aion (of aions).*

And surely, from the remarkable peculiarity of the expression τῷ ποιήσαντι, *who made* ; it may fairly be inferred, that *the heavens*, properly so called, are not merely *spiritual*,
and

and *ideal scenes* of happiness; invisible to, and not to be perceived by, any of those which we call *bodily senses*;—but that they are actual works of configuration, and as much the durable effect of an exerted operation as our earth. And indeed the words, *the Heavens*, do, in this verse, seem plainly to be intended to mean positively the *very fixed stars*, that are seen in the heaven or atmosphere above our heads:—and if so, then, from the constant indiscriminate application of the word *Heaven*, it follows, that each star is *one heaven*, or *one of the heavens*; for we know from the words of *Holy Writ*, that the air, the atmosphere itself, is not properly heaven.

It deserves attention, too, that in the passage already cited from Deuteronomy, ch. iv. ver. 19, *the whole beautiful adornment of heaven*,

πάντα τὸν κόσμον τῷ ἔρανῃ,

is mentioned, just in the same manner as in Genesis, chap. ii. ver. 1. where, according to the Septuagint translation, the beautiful adornment, both of the heavens, and of the earth, are spoken of as having exactly one and the same mode of expression very fitly applied to them.

Genesis,

Genesis, chap. ii.

Ver. 1. Καὶ συνετελέσθησαν ὁ ἔρανος
καὶ ἡ γῆ, καὶ πᾶς ὁ κόσμος αὐτῶν.

Ver. 1. *And the heaven and the earth were
finished, (or completed,) and all the adornment
of them.*

Perhaps the idea of the fixed stars being
really *heavens*, may also with propriety be
awfully kept in view, both when we read
those words of our BLESSED LORD,

John, chap. xiv.

Ver. 2. Ἐν τῇ οἰκίᾳ τῆ πατρὸς με-
μοναὶ πολλαί εἰσιν.

2. *In my Father's House are many abodes :*

and even in reading that most sublime passage
in the Epistle to the Ephesians,

Chap. iv.

Ver. 10. Ὁ καταβὰς, αὐτός ἐστι καὶ ὁ
ἀναβὰς ὑπεράνω πάντων τῶν ἑρανῶν, ἵνα
πληρώσῃ τὰ πάντα.

Ver. 10. *He that descended, is even the
very same as Him that ascended far above all
the heavens, that He might fill all things.*

No. III.

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III.

A N O T E

CONCERNING

THE CREATION OF THE STARS.

Vol. III.



No. III.

A N O T E

CONCERNING

THE CREATION OF THE STARS:

REFERRING TO

Vol. I. p. 141 of the Octavo Edition,

AND TO

P. 90 of the Quarto Edition.

WE find it written in the Book of Genesis, chap. i. ver. 1 and 2,

That,—*In the beginning GOD made (or createa) the heaven, and the earth :—and that the earth was without form, and void ;—or rather was ἀόρατος καὶ ἀκατασκευάστος—no object of sight ;—not yet built up into any beautiful form.—(or was without adornment.)*

But it is very remarkable, that we do not in like manner read, that *the heaven also was without form, and void ;—*which yet, we may

VOL. III.

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rather

rather conclude we should have done ; if, (as some imagine,) the Sun and the Moon, and all the Stars, had been created only the fourth day.

What, then, is the fair and plain inference ? —Is it not, that *the Sun,—and the fixed Stars,*—were, *from the beginning*, and long before our present habitable earth, *built up into form, and adorned*:—and that indeed the Mosaical detail, is almost entirely confined to the account of the wonderful and glorious Divine operation, performed upon *this our earth*, during the six days ;—and upon its dependent and attendant *satellite*, the Moon ?

The Word of God, and true Philosophy,—(the philosophy founded on the contemplation of visible objects surrounding us,)—and plain Common Sense—do all concur, in reality, to support this obvious interpretation ;—and to resist, equally, the blasphemy of blasphemers,—and the poisonous effects of dogmatizing presumption, vindicating both mis-translation, and ignorant misapprehension ; and sometimes supporting *both*, even by persecution.

All concur to teach us, that the *Glory of God manifested in the works of Creation, in the Heavens,*

Heavens, is not merely just about six thousand years old.

That the Glory of that ALMIGHTY GOD, manifested in His Mighty Works, cannot be so limited.

The Glory of *That God*,—The GREAT Creator—in *whose sight a thousand years are but as one day**;—and *whose Glory continueth for ever in the Heavens*;—and WHO IS AN EVERLASTING KING†.

And whilst it is utterly inconceivable, and contrary to every apprehension we are endowed with; how there should have been, at all, a *regular* division, and succession, of *day and night*;—the *first day*,—and the *second day*,—and the *third day* of the creation,—according to what we read in verses 5. 8. and 13. —if there were *no Sun* then existing—nor any *Sun* created till the *fourth day*.

So, consistently with the sublime declaration of the inspired Psalmist, that—

Psalm xix. ver. 1.

The Heavens declare the Glory of God:

* 2 Peter, chap. iii. ver. 8.

† Jeremiah, chap. x. ver. 10.

and with that as sublime declaration of holy
Job,

Chap. xxvi.

Ver. 13. *That by His Spirit He hath garnished the heavens :*

and according to the words of *Isaiah*, that

Chap. xl.

Ver. 22. *He stretcheth out the heavens as a curtain; and spreadeth them out as a tent to dwell in :*

we cannot but conclude, that *the Stars*,—such wondrous exertions of Divine wisdom, and power, and goodness,—and such noble testimonies thereof,—existed, as it is expressed by the holy Psalmist :

Psaln xc.

Ver. 2. *Before the mountains were brought forth, or ever the earth and the world were made.*

TESTIMONIES of HIS Mighty Operations.

Micah, chap. 5.

Ver. 2. *Whose goings forth have been from of old,—from everlasting.*

And

And with whom *was wisdom from everlasting, from the beginning,—or ever the earth was*:—as it is expressed in the Book of Proverbs, chap. viii. ver. 23.

Of His mighty operations, whose holy Prophet, and inspired Psalmist, when he is speaking prophetically, in holy rapture, even of the establishment of the eternal kingdom of the MESSIAH, speaks of it as having nothing so worthy to be compared therewith, as the duration of the Sun :

Pfalm lxxxix.

Ver. 35. *His Seed shall endure for ever: and His Seat is like as the Sun before me.*

Can a proper, and sufficiently sublime idea be annexed to these words, if we are to conclude that the *Sun*, and the *Stars*, were created only about six thousand years ago ;—and that both *it* and *them* are to be utterly destroyed, at what we call the end of our world ?



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IV.

A N O T E

CONCERNING

THE ELEMENTARY FLUID OF HEAT,

OR

FIRE.

VOL. III.

No. IV.

A N O T E

CONCERNING

THE ELEMENTARY FLUID OF HEAT!

REFERRING TO

Vol. I. p. 144 in the Octavo Edition,

AND TO

P. 92 in the Quarto Edition.

IT has been briefly intimated in the pages referred to, that *the elementary fluid of heat*, is *that*, by means of which *fire*, and all its effects exist;—and by means of which, even the effects of light, in producing genial warmth, are communicated, from the Sun, to the Earth.

But this matter may be rendered, in other words, perhaps still more intelligible; by

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adding,

adding, that, *Flame*,—and the *Light* of a lamp, or of a candle,—is merely this very *fluid of heat*, (which is sometimes by chemists called *caloric*,) let loose, in a more elastic state; and flying off, by its immense elastic force, in bright rays of vapour in a state of ignition.

That *Burning* is merely the process of changing this fluid, in any solid body whatever, from a *fixed* to an *elastic* state; when, by means of its elasticity, it disorganizes every constituent part of the body, and breaks forth.

And that, unless this elementary fluid of heat existed in our atmosphere, the whole would be so unavoidably dense, and opaque, that the Sun's rays could not penetrate, so as to afford any light or heat at all:—nor indeed, let them shine ever so long on any substance, would they produce any heat at all, unless this fluid were *previously* existing in that substance.

Nevertheless it may be true, and most probably is so, that this *elementary fluid* of heat has not only a great affinity to *fire*, into which it is converted;—but even to *light* itself, and to the rays of the Sun.—Nay that even the *Sun's rays*, and also *lightning* and the *electric fluid*, may be still this very elementary

mentary fluid of heat, only existing in a different, and much more perfect, and more elastic state:—differing from its existence in each of its different states, as rays of the same light do differ from one another in different colours.

And as *heat* is not, according to our gross ideas of it, essentially existing in the Sun's rays themselves; so it may also be observed, that *lightning* is sometimes without heat:—for that there is what has been sometimes called a *cold fusion* of metallic substances by lightning.

Perhaps we may be allowed to consider *the Elementary Fluid of Heat*, (or *Caloric*,) as existing in *seven* distinct separate states;—in every one of which its whole character is different.

It may be considered, perhaps,

1. As *fixed elementary fire*,—or *fixed caloric*,—in a solid state, in metals, and plants, and in other substances.

2. As *nearly quiescent—and slowly acting caloric*;—where it is no longer solid, but begins to expand in metals, or to yield some degree of warmth;—but neither flies off, nor burns.

3. As

3. As *radiant caloric* ; flying off in straight lines ;—which is actual burning ;—and renders metals red-hot ;—exhibiting the appearance of *fire*.

4. As *flame* ;—which is ignited vapour.

5. As *luminous meteoric*—or *phosphoric vapour* ;—which, in many instances, seems evidently to be neither flame, on the one hand, nor the electric fluid on the other,

6. As the *electric fluid*.

7. As *light*.

But whether the *electric fluid*, and *light*, be in reality portions of the (*caloric* or) elementary fluid of heat, existing in more *perfectly elastic*, and in perfectly different states—or whether they be, each of them, perfectly distinct *elementary fluids* ;—it is manifest, from many electrical experiments, and from many experiments on phosphoric bodies, that both may be emitted, without the bodies that emit them being at all either in an *ignited*—or even in an *heated state*.

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V.

A DISSERTATION

CONCERNING

THE WORD ΑΙΩΝ.

VOL. III.

No. V.

A DISSERTATION

CONCERNING

THE WORD ΑΙΩΝ;

AND CONCERNING

FUTURE EXISTENCE:

REFERRING TO

Vol. I. p. 211, Octavo Edition;

AND TO

P. 137, Quarto Edition.

THE meaning of the word 'Αἰών appears to deserve deep attention, and to be still more fully considered; for there is a most sublime use of it, by the holy Psalmist, in the 48th Psalm; where we find it manifestly applied with several distinctions, as relating to very different, and greatly-extended states of duration,

with the greatest propriety, most closely translated :

Ver. 21. *To HIM be Glory in the Church, in CHRIST JESUS, through all the successions (generations, or ages) of the AION OF AIONS.*

A translation, which conveys, surely, a more extended, and nobler idea, than the confining the words, by a sort of implication, to what relates only to this world ; which our present translation has a tendency to do, standing as we read them :

Ver. 21. *Unto HIM be Glory in the Church by CHRIST JESUS, throughout all ages, world without end.*

It is almost impossible for any human being, to live without meditating frequently on *a future state* ; unless all the faculties of the soul are absorbed in gross sensuality.

A future state unquestionably consists in another kind of life, essentially different from this gross mode of existence *in flesh and blood* here.—It will indeed be a spiritual life.—And the promised resurrection which Christians look for, will, we may be assured, be a resurrection

rection to *a spiritual life* *; the sole free gift of GOD, through the GREAT MESSIAH, our Lord JESUS CHRIST; however, or in whatsoever† order, time, place, or manner bestowed.

But yet *a Resurrection to life*, must be a Resurrection to some state of positive individual existence,—and to *the beholding* of the Works, and Creation, of Almighty God.

And it must be, in a true and real sense, a *bodily state*; though not just such as our present gross bodily state here, consisting of mere flesh and blood :—because the holy Apostle expressly says ‡, that *there is a spiritual body*, as well as a *natural body*;—and because our Lord Himself appears to have taken such extraordinary, and surely unexpected care, to convince His blessed Apostles, that *His Risen Body*, (the proof, and pattern of our own Resurrection,) was a *real body*, that could eat *part of a broiled fish, and of an honey-comb* §, and which had FLESH AND BONES, *which a*

* See Observations by the Rev. Mr. Jesse, on the Scriptures, p. 114. 116.

† 1 Cor. ch. xv. ver. 23. ‡ Ibid. ver. 44.

§ Luke, ch. xxiv. ver. 39. 41, 42, 43.

MERE SPIRIT *hath not*;—and because St. Paul expressly declares*,—that *if the Spirit of Him that raised up Jesus from the dead, dwell in us; He that raised up Christ from the dead, shall also quicken OUR MORTAL BODIES, by His Spirit that dwelleth in us.*

Surely, therefore, though we must not conclude the *future world* to be a mere continuation, or renewal of the present mode of human existence;—or of the present life, only perfected in its kind, and privileged with a progressive degree of science, with perpetual duration, and uninterrupted self-consciousness;—yet we may rest assured, that it is a renovation to a real *bodily state* of existence;—wherein, as holy Job expresses his holy hope†, we shall *behold the Works of God*:—and shall behold them, *with bodily eyes*, capable of sustaining the effulgence of that excess of glory, the appearance of which could not be born by mortal eyes on earth ‡.

* Romans, ch. viii. ver. 11.

† Job, ch. xix. ver. 26, 27.

‡ Acts, ch. ix. ver. 3. 9. 12, 17, 18. Ch. xxvi. ver. 13.

Hence,

Hence, then, we may conclude, that neither the idea of a future existence, in and for the duration of some future *Aion*; or even for *an Aion of Aions*, amongst the heavens;—or an existence *in successive stations, in stars, and heavenly worlds*; even in a *bodily state*;—nor the idea of a resurrection to a *millennial state, for a time upon earth*;—do by any means imply *gross ideas*, derived from false philosophy:—nor do they deserve to be hastily rejected, for fear they should be found to have too great a consonancy with the opinions of *Plato*, or of *Aristotle*, or of any other thinking, contemplative men, to whom that HOLY SPIRIT, the alone Giver of all Wisdom, may have imparted any powers of reasoning, amongst the nations of the Gentiles;—dispensing, and *dividing to every man, severally as He will* *.

And we may also conclude, (strange as the expression may appear,) that the *future Aions* may even be *co-existent*, in different parts of space.

We ought most undoubtedly to be under trembling apprehensions, whilst we write or

* 1 Corinthians, ch. xii. ver. 11.

think on such a subject, least we should form any conclusions inadvertently.—But, perhaps, —(I will only adventure to say *perhaps*,)—*different Aions*—in different worlds; in different stars, and in their different planets, may exist at one and the same time.

And as we know, and it is affirmed in Holy Scripture, that all things, *past*,—*present*,—and *to come*,—are, and were, and will be, for ever, in an ineffable and super-eminent manner, present to THE ALMIGHTY GOD;—so, even in a finite degree, and even to finite *spiritual beings*,—in different stars and worlds, the things that *are past*, and were only once present to beings *now existing* in one state, or *Aion*, in the stars and heavens, may be *now*, *at this instant*, *present* to others in this world, or in some other world:—and the things that are now only *future*, to beings in this world, or in many other worlds; may be actually, at this very instant, *present* to other beings, in some of the wide, and glorious, and merciful regions of Almighty God's Creation;—WHO is indeed, in a nobler sense than Man, or even Angels, can rightly comprehend, THE FATHER OF ALL, and THE ALONE GIVER OF ALL.

In

In HIM is no *variableness*, neither *shadow of turning* *.

And yet, (though some atheistical blasphemers, and scoffers, in these latter days, have dared even to hint expressions, intimating ideas of the supposed tediousness of a torpid *sameness* in the days of eternity,) perhaps the truest, and most exalted,—the most just, and the best conception we can at all form concerning any existence, past, present, or to come,—and concerning *the Aions* themselves,—and *the Heavens*,—the *Stars*, and glorious *future worlds*,—is that of endless, and *unceasing variety*; and is most fully conveyed, in those sublime words of the *Apostle*.

Hebrews, ch. i.

Ver. 11. Ἀυτοὶ ἀπολῦνται, — Σὺ δὲ διαμένεις — καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται.

Ver. 12. Καὶ ὡσεὶ περιβόλαιον ἐλῖξεις αὐτὰς, καὶ ἀλλαγήσονται. — Σὺ δὲ ὁ Ἀυτὸς εἶ, — καὶ τὰ ἔτη σε ἐκ ἐκλείψουσιν.

Ver. 11. *They shall perish*; — but *THOU*

* James, chap. i. ver. 17.

No. VI.

A DISSERTATION

CONCERNING

THE CREATION OF MAN:

REFERRING TO

Vol. I. p. 195, Octavo Edition ;

AND TO

P. 125, Quarto Edition.

WE ought ever to enter upon the consideration of what is contained in Holy Writ, with the most awful heed, and circumspection ; but at the same time that, with trembling fear, we carefully avoid *rashness*, we should be as careful to pay due attention to *all* the sacred contents ;—and to examine most inquisitively, what *really is, or is not declared* therein ;

therein ;—using exceeding great caution that we may not be misled by any prejudices, and mistakes, however riveted, by long prescription, and timid allowance.

Full of this persuasion, and strongly convinced, by repeated examination, and by long and deep-weighed reflection, that the following conclusions can have no other tendency than to render the sacred truth of Holy Writ more evident ;—convinced also, that it would be even an omission of duty, to delay any longer the offering *them* to the fair consideration of all truly serious, and sincere persons ;—the result of the most impartial and scrupulous enquiry on a most important subject, is now given in these pages.

There are many proofs and arguments that may be derived from the Holy Scriptures themselves, which tend to shew, strange as the conclusion may appear, at first sight, to some persons, that *the commonly received opinion, that all mankind are the sons of Adam*, (an opinion that has caused a great many stumbling-blocks to be laid in the way of those who wish to understand the Sacred Writings,) is so far from being really founded on Scripture, or necessarily to be implied from the whole tenor
of

of the Divine Mosaic Writings, that it is even directly contrary to what is contained therein.

Let not any over-zealous person start at this suggestion ;— but let all circumstances be duly weighed, and considered ;—and then let *Truth* be left to speak for itself.—Let fair translation be admitted ;—let one part of Scripture be allowed to explain another ;—and let the whole analogy of the Works of Creation be duly considered.

In the first place ; in the very account of the Creation,—in the first chapter of Genesis,—we have a contrary intimation ;—for there, after the Sacred Penman, *in words* that were the admiration of that superior master of eloquence *Longinus* *, had described the production

* The manner in which *Longinus*, (*De Sublimitate*, sec. ix. p. 50.) cites these words of this Sacred Inspired Writer, is very remarkable, and shews, by the solemn pause, and *interrogation*, which he introduces, that he could not but feel, in his inmost soul, the energetic force of the mode of expression ;—and the comprehensive meaning, the *multum in parvo*, that abounds so universally in the language of Holy Scripture :

ΕΙΠΕΝ 'Ο ΘΕΟΣ—φρσι· τί ;—ΓΕΝΕ'ΣΘΩ ΦΩΣ
———ΚΑΙ'———ΕΓΕ'ΝΕΤΟ.

tion of *all things* by the DIVINE WORD alone;—and had even *specified*, in verse 24. in a manner that seems to have some more than ordinary meaning, that GOD—ἐποίησεν τὰ κίτη τὰ μεγάλα—*made great whales*; (concerning which genus of living animals we know that there are certainly *different*, and most remarkably *distinct species*;)—after this

FENE'ΣΘΩ FH',—KAI' 'ETE'NETO.

GOD SAID,——as Moses informs us,——*what I*
—LET THERE BE LIGHT;—AND THERE WAS LIGHT.

LET THE EARTH BE;—AND THE EARTH WAS.

The sublime *brevity* of the expression, is nobly pointed out by the *Master of Eloquence*.—And, at the same time, we ought not to pass by unnoticed, the sublimity of our English translation of the word 'Εγένετο in this instance;—and the impropriety we may suspect there is, in translating it in so many instances unnecessarily, by those degrading and grosser words, so often used, *to be begotten*.

It would not have increased the sublimity of the expression, nor the magnificence of the idea, to have translated the words of Moses—*Let light be begotten*—or, *Let light be born*. Nor does such a translation of the word 'Εγένετο seem to be at all adequate to the idea of HIS Divine operations,—BY WHOSE WORD ALL THINGS EXIST. ✱

An attention to this circumstance would fling much light upon the third chapter of St. John's Gospel; and upon many other passages of Holy Scripture.

A French translation appears very inadequate — Que la lumière se fasse — et la lumière se fit —

he adds, in the conclusion of all, in words no less generally comprehensive of *an whole genus*, than the expression concerning *whales* :

Ver. 27. *So GOD created man in his own image,—in the image of GOD created HE him :—male and female created He them.*

We have here, it may be observed, no particular mention of *Adam and Eve* at all. And it is very remarkable that, in translating these words into Greek, the writers of the Septuagint, who were so skilful in their own vernacular language, and in general so observant of its nicest rules, do not express themselves as if they conceived *only Adam and Eve* were created ;—but as if they understood, from the tenor of the original Hebrew Scriptures, that *many more men and women* were created :—for they carefully avoid using the *dual number*, *αὐτῶ*, peculiar to the Greek language, and so commonly used when *only two persons* are to be described ; and seem even purposely to use the plural *αὐτῆς*, as implying *more in number*.

Their words are, both in the *Alexandrian*, and in the Vatican copy of their version :

Ver. 27. Καὶ ἐποίησεν ὁ ΘΕΟΣ τὸν ἄνθρωπον, κατ' εἰκόνα Θεοῦ ἐποίησεν αὐτόν· ἄρσεν καὶ θῆλυ ἐποίησεν αὐτάς.

Ver. 27. So GOD created man in His own image, in the image of God created He him : male and female created He them.

We tacitly are led then, in the very outset of the Mosaic account, to infer, that as, in the whole wondrous chain of creation, every particular kind, or sort of animal, as well as whales, exists in a distinct *genus*, consisting of many subdivisions of different *species* ; all of whom are nevertheless of the *same blood*, and can procreate and produce intermediate species ; whereas animals of different *genera*, cannot produce any continuing offspring :—so *Man* also, the head of the visible creation on earth, was at first created of *one GENUS* indeed,—and all of *one blood*,—and in the image of GOD ;—but of *different species* ;—with different capacities,—and powers,—and dispositions,—for very wise purposes ;—having ADAM, (of supereminent abilities, and endowments,) as the *first and head class*, or *species* ;—and who was therefore

therefore distinguished by that noble appellation, of being A SON OF GOD*.

Can any one, who contemplates the Works of God, and the Power of God, either necessarily, or even reasonably once conclude, that the *Whale-bone* Whale, or the *Grampus* Whale, the *Spermaceti* Whale, the *Fin Fish* Whale, (to use their vulgar names,)—or the different species of the *Balæna*, that are so cautiously distinguished by natural historians, were all produced from one single pair of Whales; because only the words τα κήτη τὰ μεγάλα, the *great Whales*, are used in the general description, in the 21st verse of the Mosaical account?

Can any one conceive, that the *Bounce Shark*,—the *rough Hound*, or *Morgay Shark*,—the *Blue Shark*,—and the *White Shark*,—all proceeded from the same pair?

Or when we read, ver. 25, that God made the *Beast of the earth*, after his kind, (or genus,) and Cattle after their kind; can any one suppose, that the great *Newfoundland Dog*,—the *Spaniel*,—and the little *Dutch Pug Dog*,—were all descended originally from one and the same pair?

* Luke, ch. iii. ver. 38.

Or that the very different kinds of Horse had all one only pair to produce them ; when such care is taken, even in these modern days about an equestrian pedigree ?

In like manner, it is almost impossible to rest satisfied with believing, contrary to the whole analogy of the works of creation, that the *White* European,—or Asiatic,—and the *Black long-haired South American*,—the *Black curled-haired African Negro*,—the *Cossack Tartar*,—the *Eskimaux*,—and the *Malayan*,—were all descended from one common ancestor, and mother. And especially as, to this hour, the *very gradation* by which a *white family* may, by various tinting descents, become a *black one*, and by which a *black family* may become a *white one*, are well known* :—and to this hour, there is also a *characteristical anatomical distinction* between the *white* man,—and the *black* man,—not only

* Don Antonio De Ulloa says, Vol. I. book i. ch. iv p. 31, octavo edit.—that at *Carthagera*, after *five* descents of gradual mixture with *whites*, a negro becomes a fair white, even sometimes fairer than a Spaniard :—and in like manner, in the contrary way of intermarriage, a white becomes a black. But I have been informed, that in the West India Islands the change is slower.

in the well-known *reticulum mucosum*, but also in the very form of *the head*; in the *os frontis*, and *os bregmatis*, or fore and hind part of the crown; and in the extended projection of the lower jaw, and lower parts of the face. *

Both *Whites*, and *Negroes*, and all the tribes of mankind, are most undoubtedly *all of one blood*†, as the holy Apostle expresses it;—and can intermarry.—They are, as undoubtedly, *all intelligent reasonable beings, created in the image of God*;—they are all undoubtedly commanded to exercise brotherly love, and are equally objects of Divine mercy;—but they seem unquestionably to have been, from the very first, of different external formation;—and most probably of different powers, dispositions, and capacities; distinguished in such a manner, as no change of climate can sufficiently account for,—notwithstanding the ingenious apprehensions, and plausible reasonings of a *Montesquieu* †.

What

* These curious facts I was first informed of by the celebrated Dr. William Hunter; who shewed me specimens of regular gradations.

† The experienced Don Antonio D'Ulloa was so far from being of this opinion, that he expressly tells us, in his *Narration of his Voyage to South America*, Vol. I. book

What can we conclude then?—but that this first chapter of Genesis, when fairly and rightly understood, describes merely, with regard to MAN, *the Creation of the whole distinct GENUS*, at the head of the rest of the works of ALMIGHTY GOD; and *That Genus*, (like the *genera*, or *kinds* of inferior animals,) in the part of his nature which is connected with the animal visible creation, consisting of *several different species, or classes, or tribes*—Let *Logicians*, or *Linnæans*, describe the subordinate divisions in *whatever terms* they please*.

The

book v. ch. v. p. 171, octavo, that, *notwithstanding the exceeding hot climate at Guayaquil, all the natives, except those born from a mixture of blood, are fresh coloured, and the handsomest in all Peru; and that though the Spaniards have not naturally so fair a complexion as the northern nations, yet their children born at Guayaquil of Spanish women are fair.*

* In the different *species* of one and the same *genus*, the different kinds approach sometimes so near together in the resemblance of each other, that it is almost impossible to discern, with precision, where one begins, or the other ends;—just as it is nearly impossible to discern the real line of separation between the colours of the rainbow.

A Fox is almost a Dog; a Dog is almost a Wolf; a Wolf is almost an Hyæna.

The

The Bramins, in India, would call these divisions *Different Casts*; and, in consequence of

The House Cat is almost the Cat of the Wood*; the Cat a-mountain is almost a Leopard; the Leopard, or Panther, is almost a Tyger.

So, in like manner, even in the separation of the *genera* themselves,—the one link, in the great chain of creation, approaches so near, and adheres so closely to the next, that, at the point of union, they might almost be confounded together.

A Sea Anemone,—an animal the most tenacious of life † of almost any on the face of the globe, is almost a lump of clay.

The *Mycedium*,—or *Brain-Stone*, a species of *Madrepore*,—and a most voracious animal; is indeed almost a stone; and was taken by the ancient naturalists to be such ‡.

A *Sponge*,—which was suspected to be an animal, even in the days of Aristotlè, and is now known to be such §, is almost a mere *Fungus*.

* These plain approximations may be understood from the writings of all natural historians; they are evident in Hill's History of Animals, p. 543, 544, 545, 552, 553, 554. and Mr. Pennant's still more curious and accurate Zoology will suggest a variety of curious instances of the same kind, to every attentive reader.

† There is a most interesting account of this animal in the Philos. Transf. Vol. LXIII. p. 367.

‡ There are curious representations of different species of this kind of animal, in Solander's and Watt's History of Mr. Ellis's Collection of Zoophytes, Pl. 40. 48. 51. 53. § and a very curious account of the animal nature of *Madrepores*, is given in the Philos. Transf. Vol. XLVII. p. 95, &c. by Dr. Donati.

§ A full proof of their animal nature is given by Mr. Ellis, in the Philos. Transf. Vol. LV. p. 280, &c.

A living

of their ancient patriarchal traditions, would easily accord to this idea.

And if we allow this conclusion ;—*then*, the second chapter of *Genesis* will no longer appear, as some scoffers have thought it, redundant,

A living *Coralline*, notwithstanding the activity it exercises to catch its prey, can, in some of its species, scarcely be distinguished from a mere vegetable *Conserua*; a mere marine plant*.

Whilst a *Mimosa*, or *Sensitive plant*, is almost alive; and different kinds of *Mimosa* seem even to have different kinds of sense†.

A *Humming-bird*—is, in some instances, almost an insect;—whilst a large *Phalena Moth*, or a large *Libellula*, or *Dragon-fly*—or, much more, a large *Stag Beetle*, is almost a bird.

A *Bat*—is almost a bird;—whilst an *Ostrich* is almost a beast in its nature, though not in its form, and is hunted nearly as such.

The *Sepia*,—or *Cuttle Fish*, has nearly the beak of a Parrot;—and the *Flying-fish* is almost a bird—whilst a *Penguin* is almost a fish.

An *Alligator*,—or a *Crocodile*, is almost a fish;—whilst a *Turtle*,—or a *Tortoise*,—is almost a quadruped.

A *Monkey* is almost a Man;—and a *Man*, in his highest capacity, the Holy Scriptures inform us,

* Some drop the lobes of the leaves only, and others drop the petioles of the whole leaf also. Martyn's Botany, p. 467.

† Their animal life has been clearly proved by Mr. Ellis, in the Philosoph. Transf. Vol. XLVIII. p. 115. 305. 504. 627. ; and in his History of Coralliacs.

abundant,—or a mere repetition of what was contained in the first.

On the contrary, it will appear, to be a noble transition from the *general* history of the first origin of *all mankind*, to the more

Psalms viii. ver. 5. and Hebrews, ch. ii. ver. 7.

Is (created and) made a little lower than the Angels.

Ἡλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους.

And if, with all our infirmities about us, we may be allowed to think at large, and to reason on so tremendous a subject, we read, in Holy Scripture, of different gradations of Angelic Glory—of ANGELS, and ARCHANGELS, and CHERUBIM, and SERAPHIM*.

To reason then, even *a priori*, and from analogy:—Is it likely, that, in the *genus* itself, or *class* of Man alone, there should have been a chasm originally, in that regular gradation of species, observed in every other class of living creatures?—an interruption of the links of the wondrous chain of created beings?—and a departure from the whole regular course and order, of the whole frame of nature around?

And is this at all likely?—when the holy Apostle Paul, describing even the resurrection of mankind to another life, uses a similitude † that manifestly implies *great difference*, and *distinction*, even of the blessed, in a future state of glory?

* The words of St. Paul also demand our attention, Colossians, ch. i. ver. 16; and 1 Peter, ch. iii. ver. 22.

† 1 Corinthians, ch. xv. ver. 41, 42.

* rightly of
without
a final
they are
Hebrew.
-als, if
-rub. for

particular history of *That Transcending Class*, supereminent in all qualifications, and usefulness,—who were distinguished by the appellation of *The Sons of God*.

And here, we find it more particularly specified, that the bodily frame of *Man* was modelled of $\chi\tilde{\epsilon}\nu \acute{\alpha}\pi\omicron \tau\tilde{\eta}\varsigma \gamma\tilde{\eta}\varsigma$, a moistened composition of the ingredients of which the earth itself is formed;—and, having an animal soul, had also the $\omega\nu\omicron\eta \zeta\omega\tilde{\eta}\varsigma$, the Divine breath, or *spirit of life*, breathed into it, whereby *Man* became $\epsilon\iota\varsigma \psi\upsilon\chi\eta\nu \zeta\omega\tilde{\sigma}\alpha\nu$, a *Soul living*;

Genesis, ch. ii.

Ver. 7. Καὶ ἔπλασεν ὁ Θεὸς τὸν ἄνθρωπον, $\chi\tilde{\epsilon}\nu \acute{\alpha}\pi\omicron \tau\tilde{\eta}\varsigma \gamma\tilde{\eta}\varsigma$, καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ $\omega\nu\omicron\eta\nu \zeta\omega\tilde{\eta}\varsigma$.—καὶ ἐγένετο ὁ ἄνθρωπος εἰς $\psi\upsilon\chi\eta\nu \zeta\omega\tilde{\sigma}\alpha\nu$.

Ver. 7. *And God modelled Man, of a moist composition, taken from the Earth,—and inspired into his countenance (or visage) the breath of life :—and Man became a soul living.*

We find also, that *Adam* was placed on a spot of the earth, in the highest and fullest state of cultivation,—where every fruit, and
flower,

flower, was *already* brought to the utmost degree of perfection,—and which was therefore called *παράδεισος τῆς τρυφῆς*, *the paradise of delights**—the garden of Eden;—*from whence*, it should seem, these blessings of high cultivation were to be communicated, and diffused over all the rest of the earth,—together with all ideas and arrangements of order, and beauty, by the instrumentality of *Adam*, and his offspring.

In this garden *Adam* was placed.—The words of our translation are expressed with noble simplicity, but do not convey the full meaning that seems to have been apprehended by the LXX. We read,

Genesis, ch. ii.

Ver. 15. *And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it.*

But in the Septuagint the words are thus :

Ver. 15. Καὶ ἔλαβεν Κύριος ὁ Θεὸς τὸν ἄνθρωπον ὃν ἔπλασεν, καὶ ἔθετο αὐτὸν

* Chap. ii. ver. 9. 15. Chap. iii. ver. 23.

ἐν τῷ παραδείσῳ. τῆς τρυφῆς, ἐργάζεσθαι αὐτὸν καὶ φυλάσσειν.

Where the expression ἐργάζεσθαι καὶ φυλάσσειν, does by no means seem merely to imply, that he was *to dress it and to keep it*, or to work only as a *sort of labourer, or tiller of the ground*; (for *that*, indeed, was just what Adam was compelled to do, after his transgression of the Divine Command;) but it implies, that he was *to make even Paradise produce, more effectually, all its full glory, and beauty; by means of the most exalted exercise of his skill, and ingenuity.* It implies, (as the words may even still more literally be translated,) that he was *to operate upon this garden, this scene of delights*; and by the exercise of his mental, as well as bodily faculties, *to adorn it*, even still more and more; and *to render it productive of every the utmost delight it was by any possibility capable of affording*;—and to preserve, and keep up the example, and improvement, of every degree of cultivation, and order, and glorious ornament, that had been therein exhibited, and communicated as a first pattern:—an idea which includes the exercise of all the
highest

highest powers of invention, and science, with which the mind of Man could be endowed on earth.

And the word ἐργάζεσθαι being used again, chap. iii. ver. 23, where it is said, on his expulsion, that *Adam was sent forth from the garden of Eden, to till the ground from whence he was taken*, does by no means contradict this interpretation of it; because even *then* he was to exercise his utmost faculties, to render the uncultivated world around, as far as he could, productive; and somewhat adorned, in imitation of what he had beheld in Paradise;—and the heaviest part of his sentence was, that it should prove untoward, from a variety of causes, and disappoint his efforts.

In Paradise, however, no exertion was to be in vain; but beauty, and glory, accompanied with delight, were to follow every effort to exercise the talents which GOD had given.

We find then, in the next place, that this man, *Adam*, who was to be the progenitor of the *class* or *species* of Men, endowed with the greatest and most useful abilities, was made the *first framer and composer of extensive and well-formed language*; and the real founder of

all true natural science, and, of course, of all sound philosophy *.

And, as if *on purpose* to distinguish him from all the other *species*, or *classes* of human beings of inferior abilities, it is at last said, previous to the formation of *Eve*, that he had no *proper companion* :

Τῷ τε Ἀδὰμ ἐχ' ἐυρέθη βοηθὸς ὅμοιος αὐτῷ·

which words do not imply merely, as rendered somewhat too coldly in our translation,

Chap. ii.

Ver. 20. — *But for Adam there was not found an help meet for him ;*

but imply, that there was no companion, aid, or assistant, *like unto himself* ; or of the same pre-eminent abilities, and improved dispositions, and faculties ;—and therefore *Eve* was purposely created, to acquire the same kind of high attainments ; and to join with him in making all the rest of the world happy, by becoming indeed *the mother, with equally superior excellence as himself*, of all living.

We are told,

* Genesis, ch. ii. ver. 19, 20.

Genesis, ch. ii. ver. 19.

That THE LORD GOD brought unto Adam every beast of the field, and every fowl of the air, to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

And as we find him, in these words, the declared founder of science; distinguished by every character that could render him most fit to be placed *usefully at the head of all mankind*; and for their general benefit and blessing;—so even in these very words,

That was the name thereof:

And in this very outset of history, we seem to have an intimation that there were other human beings, (though indeed not fit *compeers*,) before the formation of *Eve*: for, if there were not other human beings;—who were the persons to whom the language was to be communicated?—or to whom were the names, and the history of the nature of the animals, and of their kinds, and uses, to be imparted?

But the *Mosaic* intimation, and the conclusion of there being *others*, does not rest either on the grammatical construction of the general account of the creation of the whole race

of men, in the first chapter; nor upon *these particular accounts* of *Adam*, in this chapter, as being the first progenitor of the *first and highest class*; but upon many other concurring passages in Holy Writ: though indeed the whole history contained in Sacred Writ is confined chiefly, and almost entirely, to the account of *him*, and of *his* descendants, from *whom* was to proceed, at last, born in the flesh, in a direct, unmixed line of clear descent, (though descended from sinners, as *HE* was to be the Redeemer of sinners,) *THE MESSIAH,—the CHRIST,—The Great—The Promised—and The only Deliverer, and Restorer of All things.*

For, when *Adam* had by transgression fallen from his high and blessed state of pre-eminence;—fallen, by *not observing order*, and *obeying command*;—and just as any one of his posterity, except the *Alone Deliverer*, not only undoubtedly would have done, if placed in the same situation, but undoubtedly, have done in some degree or other, as individuals*;—when

* *There is no man that sinneth not.* 1 Kings, ch. viii. ver. 46.—*If we say we have no sin, we deceive ourselves, and the truth is not in us.* 1 John, chap. i. ver. 8.

If the Divine commands were but in any tolerable degree observed by the sons of men; the earth would even *now*, in its own nature, soon become a Paradise.

Adam had by transgression fallen, and was sent forth to the *hitherto* uncultivated parts of the earth, with pain and labour to exercise his faculties, in procuring even the necessaries of life;—one of the first things we find is :

That having reared *two* sons, *Cain*, and *Abel*,—the elder, the first-born, a man of mere earthly pursuits, did, through furious rage, and envy*, slay his humble, devout, and contemplative brother:—and when *Cain*, by the just judgement of God, was driven from the DIVINE PRESENCE, to wander, with all the terrors of a guilty conscience, upon the face of the earth; that he was in the first place afraid† that *every one who found him should slay him*.

And, when Almighty God had vouchsafed to give him a sign and token, that he should not be so slain, or, (as the words are I think improperly translated,) *had set a mark upon him* ‡; then, almost directly, we find him departing,

* Genesis, ch. iv. ver. 8. † Châp. iv. ver. 14.

‡ The words are, Genesis, ch. iv. ver. 15.

Καὶ ἔθετο Κύριος Ὁ ΘΕΟΣ σημεῖον τῷ Κάιν,—τῷ μὴ ἀνελεῖν αὐτὸν πάντα τὸν εὐρίσκοντα αὐτόν.

Which may most literally be translated,

And THE LORD GOD placed before Cain A TOKEN, (or set before Cain a token,) that whoever met Cain, (or found Cain,) should not slay him.

The

and leaving his Father *Adam*, and his Mother, and taking his Wife with him.*

And we then immediately read *, that *his wife bare him a son named Enoch*.

The meaning of which expression may be still better understood, by comparing it with *that* used in the demand of the Jews to our Blessed Lord, concerning His Divine Mission :

John, chap. ii. ver. 18.

Τί σημεῖον δεικνύεις ἡμῶν ;

What sign shewest thou unto us ?

It would be ridiculous to suppose that they wanted a *mark* to be visible upon our Lord. What they asked for, by using the word σημεῖον, plainly was *some sign*, or *token*—some miracle, or *extraordinary appearance*, or sound, as a proof of His Divine Authority.

And therefore, in the instance of *Cain*, the word σημεῖον seems evidently to mean some *extraordinary appearance* vouchsafed to *Cain*, as a confirmation of the promise, that he should not be killed.

Just as it is said, (Genesis, chap. ix. ver. 13.) *the Bow was set in the cloud, as a token—a sign—a mark*, to Noah, that there should be no more universal deluge; in which passage the LXX use exactly the same mode of expression ;

Τὸ τόξον μου τίθημι ἐν τῇ νεφέλῃ, —καὶ ἔσται εἰς σημεῖον διαθήκης ἀνὰ μέσον ἐμῶ καὶ τῆς γῆς.

I place my bow in the cloud,—and it shall be (a token) a sign of the covenant between me and the earth.

We should most justly think it very odd, to have the interpretation,—that Almighty God set the bow in the clouds, as a *mark* upon Noah.

* Genesis, ch. iv. ver. 17.

And not only so ; but that he went forth into the land of *Nod*, on the east of *Eden*, and builded a city *, (an undertaking that would require no small number of persons, of whatever construction that city was;)—and that he called the name of the city, after the name of his son, *Enoch*.

Now, if there were no other persons on the face of the earth, except *Adam* and *Eve*, and *their family*,—(even supposing them to have had any other intermediate children ; for which supposition there is no sort of authority in Scripture ;)—where could *Cain* have met with his wife ?—or where could he have met with persons to assist him in building a city ?—or to inhabit it ?—Or who could the persons be, whom he might be afraid would unexpectedly meet with him, after he had left *Adam* and his family, and slay him ?

These are questions which plain common sense not only may ask, but ought to ask.

And the words used in the translation of the LXX, render the question still more proper ; for they imply, not merely that *Cain* built a city after *Enoch* was born ; but that

* Genesis, ch. iv. ver. 16, 17.

Cain was actually building a City, at the time Enoch was born.

The words are :

Chap. iv.

Ver. 16. Ἐξῆλθεν δὲ Κάϊν ἀπὸ προσώπου τῆς ΘΕΟῦ, καὶ ὤκησεν ἐν γῇ Ναὶδ κατέναντι Ἑδὲν.

Ver. 17. Καὶ ἔγνω Κάϊν τὴν γυναῖκα αὐτῆς, καὶ συλλαβῆσα ἔτεκεν τὸν Ἐνῶχ· καὶ ἦν οἰκοδομῶν πόλιν, καὶ ἐπωνόμασεν τὴν πόλιν ἐπὶ τῷ ὀνόματι τῆς υἱῆς αὐτῆς Ἐνῶχ·

And may most literally be translated :

Ver. 16. *And Cain went forth from the presence of GOD, and dwelt in the land of Naid, opposite to Eden.*

Ver. 17. *And Cain knew his wife, and she conceiving bare Enoch;—and he was building a city, and he named the city after the name of his son,—Enoch.*

To suppose that *Adam* had by this time a numerous progeny,—when Holy Scripture is totally silent about any such matter, and even
names

names *Seth* as the *next* born,—is much more presumptuous, and is a taking much greater liberty of conjecture in the interpretation of Holy Writ, than to conclude that there were *other races* of men created, and existing:—concerning which Scripture is not *totally* silent, but gives strong and plain intimations.

And besides, if the wife of Cain, and those who accompanied him, and aided him to build his city, were sons and daughters of *Adam* and of *Eve*;—what must we think of them, or of any *such* persons?—who could leave their Father, and Mother, so justly sorrowing?—who could desert them, so unfeelingly?—and go forth, from them, *with the murderer*; to aid and assist *that murderer*, in preference to any attendance on them, to solace their sorrows?

The only just, and fair, and indeed almost the only rational conclusion must be,—that *Cain* had debased his descent from *Adam*,—and had already married into an inferior *cast*, or species of mankind,—and had joined himself to them.

And, if so;—they, and theirs, might be ready enough, and even ambitious to join him, and to go forth with him.

They

They might really and honestly find, (without any ideas of undue subordination, or oppression, having ever yet existed in the world,) an advantage of a very substantial kind, in such an union;—an advantage, leading them to hopes of improvement, both of their faculties, and of their situation.

And the history so far confirms such ideas, that the *immediate descendants of Cain*, are reported to have been *the inventors*, or at least teachers, of various valuable arts:—of *tent-making*, — of *musick*, — of *extracting metals* from the earth,—and of *artificial works in brass and iron**.

And here again it may be observed, that for *such works* to be interesting, and useful, there must have been more dwellers upon the face of the earth, than either the descendants of *Adam*, or of *Cain*, could amount to:—whilst at the same time the very *name of a particular land, Naid*, (or *Nod*,) seems to intimate, that there must have been some previous inhabitants, to allow of its having any name at all.

To refer, once more, to the ideas of those descendants from early Patriarchs, *the Bramins*, who have unquestionably, (though en-

* Genesis, ch. iv. ver. 20, 21, 22.

tangled with much corruption,) preserved many most ancient and true patriarchal traditions; they would readily assent to the idea, that *Cain had debased himself by marrying into an inferior CAST*; and that therefore, he thenceforth went and lived with those *inferior casts*.

And truly the Holy Writings of *Moses* speak much the same language; not only in this instance, but in what follows:

For one of the next pieces of history we meet with therein, is,—that,

Genesis, ch. vi.

Ver. 1. —*It came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,*

Ver. 2. *That the sons of God saw the daughters of men, that they were fair, (or pleasant, and agreeable;) and they took them wives of all which they chose.*

Now, *who the sons of God were*, seems to be very evident *;—because *Adam* is in Scripture called *a son of God*:—they were, therefore, we may conclude, the descendants di-

* Luke, chap. iii. ver. 38.

rectly from Adam, and of Seth ;—of the original unadulterated family of the most excellent *class*, or *species*.

And this idea seems to be greatly confirmed, by what is so remarkably said, concerning the birth of Seth,

Chap. v.

Ver. 3. — that *Adam* begat a Son, IN HIS OWN LIKENESS, after his IMAGE.

— κατὰ τὴν εἰδέαν αὐτοῦ, καὶ κατὰ τὴν εἰκόνα αὐτοῦ.

Which is not said on the birth of Cain.

This idea also is still further confirmed, by what is said concerning his birth, and that of his son *Enos*: in

Chap. iv.

Ver. 25. That *Eve* bare a son, and called his name *Seth*:—for GOD, said she, hath appointed me another seed instead of *Abel*, whom *Cain* slew.

Ver. 26. And to *Seth*, to him also there was born a son; and he called his name *Enos*:—
THEN BEGAN MEN TO CALL UPON THE NAME OF THE LORD.

Or,

Or, as the Septuagint has it :

Ver. 26. Οὗτος ἤλπισεν ἐπικαλεῖσθαι
τὸ ὄνομα ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ.

Ver. 26. *This man entertained hope in call-
ing upon THE NAME OF THE LORD GOD,*
or, *that the Name of THE LORD, THE GOD,*
should be called upon.

Which expresses both *his* hope in the pro-
mise of GOD, concerning THE MESSIAH ;—
and also the distinguishing character, some-
what renewed in *Seth, and Enos, of the Sons of*
God.—Whilst at the same time, it may be ob-
served, that in this verse, the Septuagint, as
well as our Translation, calls these persons by
that very name of ANOTHER SEED, distinct
from Cain, and IN LIEU OF ABEL, whom
Cain slew—

Σπέρμα ἕτερον ἀντὶ ᾿Αβελ:

The Translators of the Septuagint seem to
have been so fully aware, that a superior class
of beings was intended to be described, as in
contradistinction to the race of men in gene-
ral, by the expression in the second verse of
the sixth chapter,—that, instead of using the
expression *sons of God*, they even translate

the words, by using the expression ἄγγελοι, *angels*;—which is sometimes, though very rarely, used in other places to signify *Men of God*, or *Prophets*; as has been shewn in the preceding pages *.

The words of the LXX are :

Chap. vi.

Ver. 2. Ἰδόντες δὲ οἱ ἄγγελοι τῷ Θεῷ τὰς θυγατέρας τῶν ἀνθρώπων, ὅτι καλαὶ εἰσιν, ἔλαβον ἑαυτοῖς γυναῖκας ἀπὸ πασῶν ὧν ἐξελέξαντο.

And the Angels of God seeing THE DAUGHTERS OF MEN that they were pleasant, took unto them wives of all whom they chose.

But though we may perceive, plainly enough, *who* these persons, *the sons of God*, were :—yet who were *the daughters of men*?—Certainly *not the daughters of Adam*. For if *Cain* himself married a daughter of Adam;—or if any of these now named were descended from any other imaginary daughters, or sons of Adam, besides *Cain*, and *Abel*, and *Seth*, they were undoubtedly as much deserving of the appellation of *the daughters*

* Vol. I. p. 271, 272, 273, octavo edition, and p. 180, 181, quarto.

of God, in consequence of their first father's title, and description, as those who are here called *the sons of God*.

We must therefore conclude, they were the *daughters of the other various species, and classes of men* ; who, whatever their colour, frame, or intellectual abilities were, might surely just as well appear *fair*, (or as the words more truly mean, *pleasant, and agreeable*) in the eyes of some of the descendants of Seth, as it is too well known a negro girl sometimes does, in the eyes of a West India planter.

Hence, therefore, were produced those descendants ; who having the ferocity, or other violent dispositions, and imperfections of their mothers constitutions, mixed with a sufficient portion of the ingenuity, and superior abilities of their fathers ancestors,—unguided by the small degree of Divine principle left in the world, fell from corruption to corruption, till their enormities produced that scene of confusion, and disorder, which rendered even the sad catastrophe of the Flood a useful expedient *, in the dispensations of Divine Providence.

* There is a very extraordinary Discourse of Mr. Mede's, concerning these persons, which well deserves to be consulted.—See Mede's Works, page 31. Disc. vii.

The Septuagint expressly says, that some of them at least *were giants**,—or violent and oppressive men ;—and seems to intimate, that *therefore* it was, that they were *renowned*.

We have here then an account, that as Cain had set the example of marrying out of his own proper *race*, or *cast* ; so it was followed afterwards by other descendants of *Adam and Eve*,—’till the whole race of mankind became in general mixed, in constitutional form ; in a contrariety of endowments of body, and mind ; in manners, in habits, and in impiety,—except *only* that part of the family of *Seth*, that was continued in a direct line down to *Noah*.

But as this *one* family of the highest *cast*, continued *unmixed* ;—so possibly might one or more of each of the different inferior *species*, or *casts*,—even to the time of the Deluge.

We have here also a positive account of a

* The words of the Septuagint are, Genesis, chap. vi.

Ver. 4. Οἱ δὲ γίγαντες ἦσαν ἐπὶ τῆς γῆς ἐν ταῖς ἡμέραις ἐκείναις.—καὶ μετ’ ἐκεῖνο, ὡς ἂν εἰσεπορεύοντο οἱ υἱοὶ τοῦ Θεοῦ πρὸς τὰς θυγατέρας τῶν ἀνθρώπων, καὶ ἐγεννῶσαν ἑαυτοῖς, ἐκεῖνοι ἦσαν οἱ γίγαντες οἱ ἀπ’ ἀἰῶνος, οἱ ἄνθρωποι, οἱ ὀνομαστοί.

Ver. 4. *There were giants upon the earth in those days :—and together with this, whensoever the sons of God went in unto the daughters of men, and they bare children to them, these were the giants who were from ancient time (or from the beginning) men who were renowned.*

race

race of men called *giants*;—clearly distinguished, from the common classes,—and from the distinct race of *Adam*.

Thus far we have seen, therefore, that both common sense, and the analogy of all the rest of the Works of Creation, and the express words and history of Holy Writ, teach us, that there were *several distinct species of men, from the Creation to the Flood*.

But the prejudices of education would perhaps teach us, that *here* the matter must rest;—and that we can trace these *various species, and classes of mankind*, in the Sacred Writings, no further.

Such prejudices, however, might be removed, even by the excellent translation of our own English Bible alone, as it stands without any comment.

For as therein we find, in the first part of the Book of Genesis, *the particular circumstances of history*, confined to what related merely to the first and highest *species, or class* of men; and the rest mentioned only incidentally:—so in the succeeding part of the narration,—in what is related concerning the Universal Deluge, and its consequences,—we have as to any *particular account*, only a detail of

the preservation of *the uncorrupted branch of that first species, and class*; but yet others are there also referred to incidentally:—whilst the history of the descendants of *Noah alone*, through successive ages, is preserved in Scripture; *merely because, from that branch* was to descend, at last, *the PROMISED MESSIAH*, in, and by WHOM, *as in Adam all became subject to death, so at last all should be made alive*; and by WHOM, the whole Scene of Creation, and the whole Work of GOD, should *finally be finished**, and perfected.

In the particular history, then, of the preservation of *the branch* from this *first class, and species of mankind*, we read, chap. vi. that Almighty God was pleased to inform Noah, how to build an Ark, for the preservation of him-

* Perhaps the following passages in Scripture deserve particularly to be considered even in this light:

Matth. ch. xix. ver. 28.	Galatians, ch. iii. ver. 16.
—— ch. xxv. ver. 21. 23.	Ephesians, ch. iv. ver. 13.
Luke, ch. xii. ver. 42, 43, 44.	Philipp. ch. iii. ver. 11, 12.
—— ch. xix. ver. 17.	Colossians, ch. i. ver. 28.
John, ch. iv. ver. 34.	Hebrews, ch. vii. ver. 19.
—— ch. v. ver. 36.	—— ch. xi. ver. 40.
Acts, ch. iii. ver. 21.	—— ch. xii. ver. 2.
Romans, ch. ix. ver. 28.	—— ch. xii. ver. 23.

self.

self, and his family, and of all kinds of animals that could possibly be fit or necessary, to stock and replenish the earth, with every *accustomed* animal; where-ever he, and his family, should afterwards first find a dwelling.

And we may be assured, that of all *such* animals as Noah had existing around him, of any sort or kind; in any shape, or by any means within his reach; (which were, most probably, all the best known animals on the face of the earth;) that of them pairs of every denomination went into the ark, and were preserved with him.

But can it be necessary to believe, that the *Kongouro* (for instance), or certain other strange animals of Africa, and of America, were in the ark with Noah *?—or that *all the various*

* Neither can I be very easily persuaded, that Noah preserved *very noxious animals* with him in the ark:—such as serpents, and toads, and most venomous snakes, of *such* kinds as have never been met with in Armenia, Mesopotamia, Syria,—or indeed in any part of Asia,—but merely either in North, or in South America,—or in Africa alone.

And if *they* were never in the ark,—and the only reason why they are now found where they do exist, is because some few escaped the wreck of the deluge, by what the unthinking part of the world call *mere chance*, or

various seeds of plants, found in Africa, or in America, (not one of which was for ages found in *Asia*, or *Europe*,) were preserved in the ark?

It would be just as rational to suppose, that Noah's descendants would contrive to plant *those* seeds in Africa itself, and America, *without preserving one specimen in Asia, and Europe*; as to suppose, that *such* animals should be exterminated in Asia, and Europe, and yet now be found wandering in New Holland,—or in America,—or in Africa.

Nor do the Divine Scriptures of Moses imply any such thing.

A Philosopher, as well as a firm Believer in Holy Writ, will, *I am convinced*, find sufficient reason to believe, even from appearances in the Natural World, that the deluge *was really universal*:—but not to believe, that absolutely *all* men, or *all* animals perished by

strange accident;—we may hence the better account for the curious fact, of such reptiles, and mischievous animals being found *more rarely on islands* than on the continent;—whilst also they are never found in an aboriginal state, on those islands, which (from volcanic appearances) seem to have been the *latest* raised.—And whilst it is well known, that, in *Ireland*, there were neither *toads*, nor *vipers*, till we, by way of experiment, some years ago, imported them.

the

the waters of the deluge, except Noah, and such as were with him in the ark;—because facts,—*unquestionable facts*, contradict such supposition.—And because the Holy Scriptures themselves do not assert any such thing.

The Holy Scripture says indeed, that after Noah was shut up in his ark;

Genesis, ch. vii.

Ver. 21. *ALL flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and EVERY man.*

22. *ALL in whose nostrils was the breath of life, of ALL that was in the dry land, died.*

23. *And EVERY living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.*

And, unquestionably, these words, *all*, and *every*, so often used in the affirmative, in these verses, both in the Greek, and in the English version, do appear at first sight very strong.

But if we attend carefully to the general

purport, and common use of these words, in other passages of Scripture, we shall find the great difficulty entirely removed;—and that it has been the prejudice of education alone, and the over-weening authority of those who lived in dark ages of persecution, that has cast this stumbling-block in the way, and has riveted the error.

The turning over only of a very few more leaves in the same Divine Word of Truth, leads us to read, in the account given of the plagues in Egypt, *concerning the murrain upon the cattle, that,*

Exodus, ch. ix.

Ver. 6. *ALL the cattle of Egypt (or of the Egyptians) died.*

Ἐτελεύτησεν πάντα τὰ κτήνη τῶν Αἰγυπτίων.

But, to our great astonishment, after this, in the account of the very next plague, of the boil and blains, we read, that,

Ver. 9, 10. —*it became a boil breaking forth with blains, upon man and UPON BEAST throughout ALL the land of Egypt.*

And

And again, in the still more subsequent plague of hail, we read, that Moses said unto Pharaoh,

Ver. 19. *Send, therefore, now, and gather THY CATTLE, and all that thou hast in the field; for upon every man, AND BEAST which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.*

Or, as it is in the Septuagint,

Ver. 19. Νῦν ἔν κατὰσπευσον συναγαγεῖν τὰ κτήνη σε, καὶ ὅσα σοι εἰσὶν ἐν τῷ πεδίῳ· πάντες γὰρ οἱ ἄνθρωποι καὶ τὰ κτήνη ὅσα ἂν εὗρεθῇ ἐν τῷ πεδίῳ, καὶ μὴ εἰσέλθῃ. εἰς οἰκίαν, πῆσῃ δὲ ἡ χάλαζα ἐπ' αὐτὰ, τελευτήσει.

Ver. 19. *Now therefore hasten to gather together your CATTLE, and whatsoever you have in the field: for all the men and all the CATTLE that shall be found in the field, and shall not enter into an house, (and) upon whom the hail shall fall, shall die.*

And,

And, in the end, with regard to the very last plague of all, we read, that,

Chap. xii.

Ver. 29. The Lord smote *all* the first born of *cattle*,—as well as the first born of the Egyptians themselves.

The Septuagint has the words,

Exodus, ch. xii.

Ver. 29. Ἐγενήθη δὲ μεσέσης τῆς νυκτός, καὶ ΚΥΡΙΟΣ ἐπάταξεν πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ, ἀπὸ πρωτότοκου Φαραὼ τοῦ καθημένου ἐπὶ τῷ θρόνῳ αὐτοῦ, καὶ ἕως πρωτότοκου τῆς αἰχμαλωτίδος τῆς ἐν τῷ λάκκῳ, καὶ πᾶν πρωτότοκον κτήνους.

Ver. 29. *And it came to pass in the middle of the night, and THE LORD slew all the first born in the land of Egypt, from the first born of Pharaoh who sat upon the throne, and even to the first born of the captive that was in the dungeon; and all the first born of cattle.*

Now, any plain and uninformed mind conceiving

ceiving the words *all*, and *every*, to have really the meaning of *universality*, too usually assigned to them by translators, may fairly be surprised at this account, and ask,—if *all the cattle* of Egypt died by the murrain, where were *those* found, that were affected by the boil and blains?—and that were afterwards also destroyed by the hail?—And still more, where were those found, after these two universal destructions, who perished at last, at the time of the destruction of the *first born of all the cattle*?

And the same plain mind might soon fairly conclude, even from the English translation, that *therefore*, the word *all* was by no means here intended to signify *every individual beast*;—but that it only signified, that the cattle were *in general, and almost universally*, subject to the plague of murrain.

And if so; it will, to the same plain mind, be as clearly manifest, that the same word (*all*), used with regard to the deluge, was indeed meant to imply no more, *than such general, and almost universal destruction*;—and was intended merely to imply, that all men and beasts, in general, in all parts of the earth, were affected by the deluge; and were *universally* subject to be destroyed by it;—and did
nearly

nearly entirely perish ;—though some might escape, on floating trees, or timber ; or on the summits of mountains, (from which the water *soon* flowed off ;) or by other extraordinary means ;—as men sometimes escape, and are preserved, from a wreck at sea.

Thus the matter rests, according to the plain dictates of common sense, and even on reading merely the English translation of the Bible.

But if we look into the Septuagint, the matter appears still clearer : for *there* we not only find the words which are translated both in Genesis and Exodus, (*all* and *every*,) in the passages referred to, almost uniformly rendered by the Greek words—*πᾶς*, *πᾶσα*, *πᾶν*, in all its cases and genders ; which word we find, from the observations of H. Stevens, and others, has in many instances a very lax signification * : but we moreover discover, that
the

* There are many instances of this lax use of the word—*all*—in the Holy Scriptures, as well as in profane writers ;—and particularly one in the Second Book of *Samuel*, which precisely shews that it is often used with an intended exception, and limitation :—for we read,

Chap. viii.

Ver. 4. *And David bought ALL the chariot horses, but reserved of them for an hundred chariots.*

the last verse (ver. 23.) is in our English version not accurately translated ;—for the meaning plainly is,—not that *Noah* ONLY remained

Or, as the Septuagint has it :

Ver. 4. Καὶ παρέλυσεν Δαυὶδ πάντα τὰ ἄρματα, καὶ ὑπέλειπετο αὐτῷ ἐξ αὐτῶν ἑκατὸν ἄρματα.

Ver. 4. *And David disabled (or broke) ALL the chariots, and left over and above unto himself an hundred chariots.*

So again, concerning the slaughter of the army of the Assyrians, by sudden death, (whether by the *dire hot wind*, or otherwise,) we read, both in the Book of Kings, and in the Book of the Prophecy of Isaiah, a description, that shews the word—*all*—meant only the greater part of the army ;—namely, 185,000.—And we have it intimated, in the very next verse, that Sennacherib returned with the rest to Nineveh.

And it perhaps deserves to be noticed, that the manner of expression in the Septuagint has even more energy than in our translation :

2 Kings, chap. xix.

Ver. 35. Καὶ ὤρθρισαν το πρωὶ, καὶ ἰδὲ πάντες σώματα νεκρά.

Ver. 35. *And they arose early in the morning ;—and behold, all dead corpses.*

With a somewhat similar kind of lax meaning of the word, we find *Demosthenes*, and *Xenophon*, and *Pindar*, using the expressions πάντα ποιεῖν, or πάντα πράττειν—to *do all things*,—or to *perform all things* ; as meaning only prodigiously great endeavours, or operations. H. Stevens, tom. iii. p. 46.

alive,

alive, and they that were with him in the ark —but merely, that *Noah, and they that were with him in the ark, were left SOLITARY, and DISJOINED from any others.*

The words are,

Genesis, chap. vii.

Ver. 21. Καὶ ἀπέθανεν πᾶσα σὰρξ κινεμένη ἐπὶ τῆς γῆς, τῶν πετεινῶν, καὶ τῶν κτηνῶν, καὶ τῶν θηρίων, καὶ πᾶν ἑρπεῖον κινεόμενον ἐπὶ τῆς γῆς, καὶ πᾶς ἄνθρωπος.

22. Καὶ πάντα ὅσα ἔχει πνοὴν ζωῆς, καὶ πᾶς ὅς ἦν* ἐπὶ τῆς ξηρᾶς ἀπέθανεν.

23. Καὶ ἐξήλειψεν πᾶν τὸ ἀνάστημα, ὃ ἦν ἐπὶ προσώπῃ πάσης† τῆς γῆς, ἀπὸ ἀνθρώπου ἕως κτήνους, καὶ ἑρπετῶν καὶ τῶν πετεινῶν τῷ ἔραυνῳ, καὶ ἐξηλείφθησαν‡ ἀπὸ τῆς γῆς· καὶ κατελείφθη μόνος Νῶε, καὶ οἱ μετ' αὐτοῦ ἐν τῇ κιβωτῷ.

* The Vatican copy has ὃ ἦν, *every thing that was*, verſe 22.

† The Vatican copy omits the word πᾶσης, *all, or the whole*, in verſe 23.

‡ The Vatican copy has ἐξηλείφθησαν inſtead of ἐξηλείφθησαν, ver. 23.

Ver.

Ver. 21. *And all flesh died that moved upon the earth, of fowl and of cattle, and of wild beasts, and every creeping moving thing upon the earth, and every man.*

22. *And all things that had the breath of life;—and every one that was upon the DRY land* died.*

23. *And every thing that reared its head, that was upon the face of the whole earth, was taken away: from man even to cattle; and of creeping things, and of the fowls of the heaven;—and they were blotted out from the earth: and Noah was left alone, (or solitary,) and they that were with him in the ark.*

We are, therefore, on a fair consideration and investigation of the whole account, surely at liberty to conclude, that whilst this one branch of the principal and highest race of mankind, was preserved in the ark, by this special interposition, and direction of Divine Providence, which is so fully recorded; that

* It ought not to pass unnoticed, that even this expression leaves a possibility of others being floating by some strange means or other; at the same time that Noah was, by immediate Divine admonition, so wonderfully preserved in the ark.

some few other human beings, the descendants of the other *Classes*, or *Species*, of the first created men, might be preserved here and there, by the direction, and permission of Almighty Wisdom;—and by such providential means of deliverance, as are in general called *fortunate accidents*.

And that this really was the fact, is plainly intimated by other following passages of Holy Writ; which do not leave the matter to rest on mere surmise.

For the same Divine Historian, *Moses*, in the Book of Deuteronomy, tells us, concerning the land of *Moab*;

Chap. ii.

Ver. 10. *That the EMIMS dwelt therein in times past.*

11. *Which also were accounted GIANTS, as the Anakims, but the Moabites call them Emims.*

12. *And that the HORIMS also dwelt in Seir before time, but the children of Esau succeeded them, when they had destroyed them from before them.*

And that the land of the Children of Ammon—

Ver.

Ver. 20. —*that also was accounted a land of giants : giants dwelt therein in old time, and the Ammonites call them ZAMZUMMIMS ;*

21. *A people great, and many, and tall as the Anakims.*

And that as to the AVIMS,

Ver. 23. *The AVIMS, which dwelt in Hazarim, even into Aszab ; the Caphtorims which came forth out of Caphtor, destroyed them, and dwelt in their stead.*

The Septuagint calls them *Ῥαφαῖμ*, or *Rephaims*.

And these *Rephaims* were once before mentioned in the 14th chapter of Genesis, ver. 5, where also are mentioned the *Emims* ; as are the *Horims* in verse 6 : and it is very remarkable, that *there* the translation of the LXX expressly calls them *τοὺς γίγαντας*, *the Giants*.

But when we come to search the genealogy of the descendants of Noah, for the names of all these people who are said to have thus lived *in past times*, and *in old times* ; and are therefore the *most likely* of all others to have been mentioned amongst the immediate de-

scendants of the Patriarchs preserved in the ark ; we do not, from one end to the other of the precise recital in the 10th chapter of Genesis, find the least mention of them ;—or even of any *names* of any ancestors, that could have the least affinity to them :—and therefore we cannot possibly conclude, that *they* were descended from any of those families, or were at all the descendants of *Noah*.

And we are then, afterwards, confirmed still more in the idea, that neither the *Emims*, nor the *Zamzummims* were descendants of *Noah* ; —because we are, in the same chapter of Deuteronomy, expressly told, that *they* were accounted *Giants*, which is the very name that is given to the joint offspring of the Sons of God, and of the Daughters of Men, mentioned in the sixth chapter of Genesis, not one of whom we may be assured were in the ark.

We have therefore here, as plain an intimation as can be given, that *even in the neighbourhood of Syria, and of Armenia*, there were found, in very early ages, *a race of men*, of different denominations ; who were preserved from the general wreck of the deluge ;
though

though not by means of the ark :—and although not descended from Noah.

And if *here*, they were so preserved ; in countries so near to that where the ark itself rested ; how much rather might scattered remains of the various *species*, and *casts* of mankind at large, be found, in more remote parts of the earth ?

From *such*, it is much more easy to apprehend, human beings were descended of so totally different formations, complexions, and intellectual abilities, as the *Eskimaux Indians*,—the *Lank-baired American Indians*,—the *Patagonian Giants*,—the *New Zealanders*,—and certain others, *inhabitants of some of the South Sea Islands*,—and the *African Negroes* ;—than to suppose, contrary to all known experience, that change of climate could produce any such wonderful alteration in the human frame*.

The

* There are some other distinctions also, both of body and mind, that are but little thought of, or attended to ; and yet are so decided, and so almost constantly hereditary, that they induce a strong suspicion of being owing to some distinct origin. And it is rather singular, that this circumstance should have been so little considered, or attended to, with regard to the human race ; when the sportsman is sometimes so nice in tracing the descent of

The descendants of an Englishman in North America, of a Spaniard in Peru, of a Dutchman in Guiana, or of a Portuguese, or Englishman in Africa, still remain very nearly of the same kind of temperament and constitution with their forefathers; except in instances where there have been matrimonial, or other connections with the Indians, and Negroes.

The fact, therefore, seems to have been :— that there were indeed, originally, *different races* * of human beings upon earth;—some of
whole

his poor dog;—and when such nice distinction of pedigree, upon *natural grounds*, is well known to be attended to in the breed of horses;—the animal that, in his natural constitution, the nearest resembles man.

* It is very possible to conceive, that if man had not fallen from his first estate, an whole race of human beings, consisting of several *different original species*, of different powers and faculties, might have been much more happy in consequence of the mutual aid and assistance afforded by means of that very difference, than if they all had existed with perfect equality:—for even the lower species might, in consequence of that very difference, have received *more* enjoyment than they could have done in any state of existence, where there was no such distinction.

Even in the present disturbed, and deranged state of things, consequent upon the first transgression; yet we find the different ranks and orders of society beneficial.

How

whose descendants remain distinct to this very hour, in various regions, both near to us, and far off—though none of their progenitors were ever in the ark;—just as certain animals, and plants, and trees, remain, whose kind of seeds were never in the ark with Noah.

And the whole of the Divine Mosaical account seems to lead us to admit this conclusion, rather than to adopt *that*, so commonly

How much more comfortably has a man his subsistence, by living, in a well-ordered cultivated country, (even as a *servant*,) in an honest sober family, where he is well fed, and well treated! than any one could be by living at large, and in total independence, in any rude and savage country; where his pittance of subsistence, at best, would necessarily depend, even on much more exertions than are at all required of him, in such a well-cultivated country in any lot of life?—and where he must, indeed, if he eats any bread at all, eat it most literally with the sweat of his brow!

Perhaps it may, without impropriety, be even suggested, that there was some sort of distant allusion to the original great divisions of the classes of the human race by their descent from different first parents, both in the remarkable appointed division of the *twelve Tribes* of Israel, and in the appointment of *twelve Apostles*.—It cannot escape the attention of the curious, that, in order to preserve the number of twelve tribes, the tribe of Joseph had been prophetically divided into *two*, (those of Ephraim, and Manasseh,) before the tribe of *Levi* was called to the Priesthood, and taken from the rest.

received ; which has too often given occasion to the blasphemer to blaspheme.

But whilst we admit this conclusion, it certainly seems also to appear, from every circumstance of history which we are acquainted with, that by means of the preservation *alone* of the *sacred race*, and divinely-instructed family of *Noah* in the ark, was indeed preserved the knowledge of such of the Divine arts of cultivation, and of adornment in Paradise, as at all remained known to the minds of men.

All that was most valuable, and needful for the preservation, and well-being of mankind, we may be assured was preserved with the uncorrupted descendants of *Seth*, in the ark : but the rest, both men, and animals, and plants, and trees, we may, without deviating from the high authority of Holy Writ, venture to conclude were left, in the great crush, and overwhelming of the old world, to shift for themselves ; if such an expression, for want of a better, may be allowed to be made use of, with regard to so tremendous an event, where the usual gracious protection of THE ALMIGHTY was, for a time, withdrawn from the human race in general.

These ideas, concerning the creation of different species of the race of mankind, seem most consonant with many of the most remarkable expressions in the Sacred Writings.

And they surely add more energy to those words of the *Son of Sirach*,

• Ecclesiasticus, chap. xlix.

Ver. 16. *Sem and Seth were in great honour among men, and so was Adam above every living thing in the creation.*

Ver. 16.

Σὴμ καὶ Σὴθ ἐν ἀνθρώποις ἐδοξάσθησαν,
καὶ ὑπὲρ πάντων ζῶων ἐν τῇ κτίσει Ἀδάμ.

And by admitting this plain, unbiassed interpretation of Scripture, by means of fair translation ;—and by allowing one part of Holy Writ to elucidate another ;—and the faithful and true pages of the whole Bible itself to form the comment upon what is written in any particular part ; we take away at once all grounds for those taunting scoffs, and mockings of blasphemers, that have been the disgrace of all ages ;—we remove many of the
difficul-

difficulties of the natural historian, with regard to the universal deluge ;—and we shall find that, besides all this, we obtain more light, with regard to some of the most interesting and blessed dispensations of the Gospel.

For hence we may perceive the more forcible energy, and a still more enlarged meaning, of those words in the very beginning of the Gospel of St. John, the Beloved Disciple.

John, chap. i.

Ver. 11. *He came unto His own, and His own received Him not.*

12. *But as many as received HIM, to them gave He power to become,*

What ?

Power to become the Sons of God.

τέκνα ΘΕΟΥ γενέσθαι.

Power to become, in a more advanced degree, what ADAM was created for ;—and what Adam, and his direct descendants, would ever have been, if sin had not entered into the world ;—Heads, and Leaders, of a New Creation ;—the blessed means of dispensing the

the noblest GIFTS OF GOD to others;—
the Instructors,—Guides,—and Rulers of
myriads of happy beings.

Hence a still further meaning may be added, even to those energetic words, with regard to the resurrection of the body :

1 Corinthians, chap. xv.

Ver. 22. *As in Adam all die, even so in CHRIST shall all be made alive.*

23. *But every man in his own order:—CHRIST the first fruits,—afterwards they that are Christ's at His coming.*

Ver. 22. Ὡςπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, ὕτω καὶ ἐν τῷ ΧΡΙΣΤῳ πάντες ζωοποιηθήσονται.

23. Ἐκαστος δὲ ἐν τῷ ἰδίῳ τάγματι, ἀπαρχὴ ΧΡΙΣΤΟῦ, ἔπειτα οἱ ΧΡΙΣΤΟΥ, ἐν τῇ παρουσίᾳ αὐτοῦ.

For they seem to import, that whatsoever was deranged by Adam's transgression, and by the subsequent sins of his posterity, should all be restored, and set right, in every respect, together with still more blessed advantages added, on the renovation of all things by
CHRIST,

CHRIST, THE MESSIAH:—and that, a *new* order of beings, from amongst men, should be raised up, not only in point of time *before* others,—but also to supply, and more than to supply, whatever benefit could have been derived even from *any uncorrupt* descendants of the first of men, if they had remained without transgression, in their proper first ordained state of high abilities, and pre-eminent usefulness.

A new order of beings,—who, according to our Lord's expression, should be the *first of all*,—and *the servants of all*.

Matthew, chap. xx.

Ver. 26. ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν Διάκονος.

27. Καὶ ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δούλος.

28. Ὡς περὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι.

Ver. 26. *Whoever will be great amongst you, let him be one that ministrETH unto you.*

27. *And whoever will BE FIRST among you, let him be your servant.*

28. *Eve-*

28. *Even as the SON OF MAN came not to be ministered unto, but to minister*.*

And according to what is said even of the *Holy Angels*, unto whom our Lord declares, those who are partakers of the resurrection shall be like,—exceedingly useful unto others.

Hebrews, chap. i.

Ver. 14. Ὁυχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα, εἰς διακονίαν αποσελλόμενα διὰ τὰς μέλλοντας κληρονομεῖν σωτηρίαν;

Ver. 14. *Are they not all Ministering Spirits, sent forth for the purpose of ministering, (or being serviceable,) on account of those who are about to inherit salvation?*

To this great and Divine Ministration, and glorious usefulness, those who obtain to be *the Servants of the MESSIAH*, and to be partakers of the first resurrection, will in like manner (according to the intimations in Holy Scripture) be called—*for the benefit of others*,—by HIM who restoreth all things.

* See also Mark, chap. ix. ver. 35. chap. x. ver. 43, 44, 45.

Hence,

Hence, therefore, we may also still better understand those words of the great Apostles *St. John*, and *St. Paul*.

1 John, ch. iii.

Ver. 1. Ἰδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ Πατήρ, ἵνα τέκνα Θεῶ κληθῶμεν..

Ver. 1. See (*consider well*) what love **THE FATHER** hath bestowed upon us;— that we should be called **SONS OF GOD**.

Romans, chap. viii.

Ver. 14. Ὅσοι γὰρ πνεύματι Θεοῦ ἄγονται, ἑτοί εἰσιν υἱοὶ Θεοῦ.

Ver. 14. For as many as are led by the Spirit of GOD, they are **SONS OF GOD**.

And concerning *them* we are told, that

Ver. 19. Ἡ γὰρ ἀποκαταδοκία τῆς πίστεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται.

Ver. 19. — the earnest (*anxious*) expectation of the creation, waiteth for the manifestation of **THE SONS OF GOD**.

Which

Which words seem most plainly to imply, that the whole great work of creation, and all things that are made on earth, wait, as to their final perfecting, for the blessed time, when those beings, from amongst the sons of men, who shall attain unto the high privilege of being called *the Sons of God*, shall finally be fitly prepared for entering upon their high office, to be indeed *a blessing to all others*.

Hence also those other words have more energy :

2 Peter, chap. i.

Ver. 10. Σπεύσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιῆσθαι.

Ver. 10. *Use earnest endeavours to make your calling and election sure (or firm).*

And those of St. Paul:

Philippians, chap. iii.

Ver. 14. Κατὰ σκοπὸν διώκω ἐπὶ τὸ Βραβεῖον τῆς ἁγ. κλήσεως τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ.

Ver. 14. *I press forward towards the mark,*
in

in order to obtain the prize of the high calling of God in Christ Jesus, (The Anointed Lord.)

And hence we may understand, still more clearly, the real import of the expressions so often used in Holy Scripture, concerning *the Elect*;—and may perceive (as has been already intimated in the preceding volumes,) that *they* are declared in Holy Scripture to be so *called*, and *elect*ed,—not (as has often been mistakenly apprehended) in disparagement of others, and to condemn others;—but, of the infinite wisdom, and goodness of God, to make myriads of others the more happy, and to be everlastingly beneficial to them.

And in perfect consistency with this idea, we are informed, that when the blessed restoration, and consummation of all things, shall take place; it is even *to begin* by *Our Lord's* sending His Holy Angels, on His second coming in glory, in the first instance to gather together *His elect*.

Matthew, chap. xxiv.

Ver. 31. — ἀποσελεῖ τὰς ἀγγέλους αὐτοῦ
μετὰ σάλπιγγος φωνῆς μεγάλης.—Καὶ ἐπι-
συνάξουσιν

συνάξουσιν τὰς ἐκλεκτὰς αὐτῆ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.

He shall send His Angels with a Trumpet of great sound,—and they shall gather THOSE THAT ARE HIS ELECT, from the four winds, from one end of the heavens to the other.

These Elect, we are expressly told, shall judge the world; and be useful in the arrangement of all things.

Know ye not, (says the Apostle,) that holy men shall judge the world?

1 Corinthians, chap. vi.

Ver. 2. Οὐκ οἶδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρίνουσιν;

And surely, whilst the word *judging*, implies not merely *sitting in judgement*, for acquittal and commendation, or for condemnation;—but even more properly *ruling*, and *governing*;—as *Moses*, and as *Samuel judged Israel*;—so the very parable of the *Talents*,

seems to inform us, that trust and confidence of this very kind shall be placed in those, who shall have been found faithful.

Luke, chap. xix.

Ver. 17. "Ἰσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.

Ver. 17. *Have thou authority over ten cities.*

Ver. 19. Σὺ γίνε ἐπάνω πέντε πόλεων -

Ver. 19. *Be thou over five cities.*

And Matthew, chap. xxv.

Ver. 21. 23. Ἐπὶ πολλῶν σε καταστήσω.

Ver. 21. 23. *I will make thee Ruler over many things.*

are not words of slight import ;—or to have their true meaning done away, by any subterfuges, concerning mere parabolical expressions whatsoever,—any more than those words at the end of the prophecy revealed to Daniel ;

Chap.

Chap. xii.

Ver. 13. Καὶ ἀναπαύση καὶ ἀναστήση
εἰς τὸν κληρόν σε, εἰς συντέλειαν ἡμερῶν.

Ver. 13. *And thou shalt rest ; and shalt rise
again unto thy lot, at the perfecting of the days.*

Or, as our translation has it, which indeed
is just to the same purport,

Ver. 13. *Thou shalt rest, and stand in thy
lot at the end of the days.*

Both the one and the other plainly relate
to the *times of restitution of all things*, spoken
of by the Apostle ; when he says concerning
Our Blessed Lord, THE MESSIAH,

Acts, chap. iii.

Ver. 21. Ὅν δὲ ἔρανὸν μὲν δεξασθαι
ἄχρι χρόνων ἀποκαταστάσεως πάντων.

Ver. 21. *WHOM the heaven must indeed
receive, until the times of the restitution of all
things.*

And to those same times unquestionably do

those other words in the prophecy of Daniel relate;—and even still more plainly in the words of the Septuagint :

Chap. xii.

Ver. 2. Καὶ πολλοὶ τῶν κατθευδόντων ἐν γῆς χώματι ἐγερθήσονται, οὔτοι εἰς ζωὴν αἰώνιον, καὶ οὔτοι εἰς ὀνειδισμόν καὶ εἰς αἰσχύνην αἰώνιον.

3. Καὶ οἱ συνιέντες ἐκλάμψουσιν ὡς ἡ λαμπρότης τῆ σερεωμάτος, καὶ ἀπὸ τῶν δικαίων τῶν πολλῶν ὡς οἱ ἀσέρες εἰς τὰς αἰῶνας, καὶ ἔτι*.

Ver. 2. *And many of those that sleep in the dust of the earth shall be raised up ;—some to aionian life ;—and some to aionian disgrace and shame.*

3 *And they that understand shall shine forth as the brightness of the firmament ;—and many of the righteous, (or of the justified †,) as the*

* It is very remarkable, that to describe *eternity*, καὶ ἔτι,—even more than for the *aions*, is an expression here introduced.

* This seems, in a great many passages of Holy Scripture,

be stars, through the aions, and still further, beyond.

Our translation has the words, however, with great energy :

Ver. 2. *And many of them that sleep in the dust of the earth shall awake ;—some to everlasting life, and some to shame and everlasting contempt.*

3. *And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.*

Where we have a tacit intimation, that as one star differeth from another star in glory, so the Divine advantages bestowed on the partakers of the blessed resurrection shall differ.—An intimation exactly consistent with the words of the Apostle, in that interesting part of his Epistle to the Corinthians :

Scripture, to be the true purport of the word *δικαιος*, the righteous.—It may be added,—that, in any other sense, there is none righteous, no not one ; except HIM through whom justification was obtained for Abraham, and Daniel, and for all. Romans, chap. iii. ver. 10. chap. iv. ver. 3.

1 Corinthians, chap. xv.

Ver. 41. Ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων.—
ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.

42. Οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν.

Ver. 41. *There is one (degree of) glory of the Sun, another (degree of) glory of the Moon, and another (degree of) glory of the Stars : for one star differeth from another star in glory.*

42. *So also is the resurrection of the dead.*

Whilst in another Epistle we are instructed, that there will be a priority of time in the raising of the Servants of God to life,—as well as a distinction of class, and eminent usefulness.

1 Thessalonians, chap. iv.

Ver. 16. Ὁι νεκροὶ ἐν Χριστῷ, ἀναστήσονται πρῶτον.

Ver. 16. *The dead in Christ shall rise FIRST.*

Nor ought the words of the Book of Wisdom

om * to be forgotten, wherein the very expression of the *Sons of GOD*, is introduced :

Chap. iii.

- Ver. 1. Δικαίων δὲ ψυχὰς ἐν χειρὶ Θεῷ,
καὶ οὐ μὴ ἄψηται αὐτῶν βάσανος.
2. Ἔδοξαν ἐν ὀφθαλμοῖς ἀφρόνων τεθνάναι,
καὶ ελογίσθη κάκωσις ἢ ἔξοδος αὐτῶν.
3. Καὶ ἡ ἀφ' ἡμῶν πορεία σύντριμμα.
Οἱ δὲ εἰσιν ἐν εἰρήνῃ.
7. Καὶ ἐν καιρῷ ἐπισκοπῆς αὐτῶν
αναλάμψουσιν,
καὶ ὡς σπινθῆρες ἐν καλάμῃ διαδραμῶνται.
8. Κρινῶσιν ἔθνη, καὶ κρατήσεσιν λαῶν.
καὶ βασιλεύσει αὐτῶν Κύριος εἰς τὰς αἰῶνας.

As the faith and hope of *Abraham*, was on *THE SSIAH*,—and was in reality true Christian faith, and e;—so also was that of all the *Prophets*, and *Wise Men*, whose writings are preserved in the Sacred Volume of y Writ.

Chap. v.

Ver. 1. Τότε γήσεται ἐν παρρησίᾳ πολλῇ
ὁ δίκαιος
κατὰ πρόσωπον τῶν θλιψάντων
αὐτον,
καὶ τῶν ἀθετούντων τῆς πόνως
αὐτῆ.

5. Πῶς κατελογίσθη ἐν υἱοῖς Θεῶ,
καὶ ἐν ἁγίοις ὁ κληρὸς αὐτῆ ἐσιν;

Chap. iii.

Ver. 1. *But the souls of the righteous are in the
band of GOD ;*

And there shall no torment touch them.

2. *In the sight of the unwise they seemed
to die ;*

*And their departure was esteemed an
affliction ;*

3. *And their going from us to be utter de-
struction :*

But they are in peace.

7. *And in the time of their visitation they
shall shine,*

*And like the brightness of fire in the
strubble, shall pass to and fro.*

Ver. 8.

Ver. 8. *They shall judge nations,—and have dominion over people*.*

And their LORD shall reign through the aions,

Chap. v.

Ver. 1. *Then shall the righteous stand, with great boldness,*

*Before the face of such as afflicted him,
And made no account of his labours.*

5. *How is he numbered among the SONS OF GOD!*

And HIS LOT is among the HOLY ONES.

And the whole idea of the Great Blessing to ensue, from the raising up of a *Class*, and *Order of beings*, from amongst those of the *human race*, to supply, and more than to supply the benefits that might ever have accrued from the aid and superintendency of an *uncorrupted race* of descendants from *Adam*, if there had been no transgression, seems to be confirmed, and even directly pointed at, by those words

* *Those nations, and those people, cannot be these righteous and holy persons themselves,—and therefore must consist of multitudes of human beings who are not advanced to that high class.*

of

of the prophecy of *Isaiab*, respecting the latter days ;—where he is speaking concerning the *final restoration of Israel* to their *own land*, as being connected, and even contemporaneous with the near approach of the *final restitution of all things* ;—and where he even begins that part of his most Divine Prophecy, by declaring, that *others* should be called to the high office and service of being *God's Elect*, besides the *Jews* ;—that *both* should be known to the world in a new manner, and by a *different name* from the ancient one ;—that yet *Jerusalem* itself should again prosper ;—and that the *Elect of God* should long enjoy the fruit of their labours.

The outlines of this interesting prophecy so perfectly consistent with all the rest of *Isaiab's* prophecies, are contained in these few words, in our excellent translation ;

Chap. lxv.

Ver. 1. *I am sought of them that asked not for me ;—I am found of them that sought me not ;—I said, Behold me !—Behold me !—unto a people that was not called by my NAME.*

9. *And I will bring forth a Seed out of Jacob, and out of JUDAH an Inheritor of my*

6 mountains.

mountains :—and MINE ELECT shall inherit it, and my servants shall dwell there.

15. And ye shall leave your name for a curse into my chosen :—for THE LORD GOD shall slay thee, and call His servants by another name.

17. For behold I create new heavens, and a new earth.

18. But be ye glad and rejoice for ever in that which I create :—for behold I create JERUSALEM a rejoicing, and her people a joy.

19. And I will rejoice in Jerusalem, and joy in my people :

21. And they shall build houses, and inhabit them :—and they shall plant vineyards, and eat the fruit of them.

22. They shall not build, and another inhabit ;—they shall not plant, and another eat :—for as the days of a tree (that plainly is,—continually flourishing) are the days of my people,—and MINE ELECT shall long enjoy the work of their hands.

23. They shall not labour in vain,—nor bring forth for trouble.

In the translation of the LXX the words are still more explicit, and still more plainly refer to the final renovation of all things.

Chap.

Chap. lxn.

Ver. 1. Ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ
επερωτῶσιν, — εὐρέθην τοῖς ἐμὲ μὴ ζηῶσιν·
— ἔπα, ἰδὲ εἰμι, — ἰδὲ εἰμι, τῷ ἔθνει, οἵ-
τινες ἐκ ἐκάλεσαν τὸ ὄνομά μου.

9. Καὶ ἐξάξω τὸ ἐξ Ἰακὼβ σπέρμα, καὶ
τὸ ἐξ Ἰούδα, καὶ κληρονομήσει τὸ ὄρος τὸ
ἅγιόν μου, καὶ κληρονομήσουσιν οἱ ἐκλεκτοί μου,
καὶ οἱ δούλοι μου, κατοικήσουσιν ἐκεῖ.

15. Καταλείψει γὰρ τὸ ὄνομα ὑμῶν
εἰς πλησμονὴν τοῖς ἐκλεκτοῖς μου, ὑμᾶς δὲ
ἀγγελεῖ Κύριος Ὁ ΘΕΟΣ, — τοῖς δὲ δουλεύουσιν
αὐτῷ κληθήσεται ὄνομα καινόν.

17. Ἔσαι γὰρ ὁ ἑρμὴν καινός, καὶ
ἡ γῆ καινή,

18. ἀλλ' εὐφροσύνην καὶ ἀγαλλίαμα
εὐξήσουσιν ἐν αὐτῇ, ὅσα ἐγὼ κτίζω. — ὅτι
ἰδὲ ἐγὼ ποιῶ τὴν Ἱερουσαλὴμ ἀγαλλίαμα,
καὶ τὸν λαόν μου εὐφροσύνην.

19. Καὶ ἀγαλλιάσομαι ἐπὶ Ἱερουσαλὴμ,
καὶ εὐφρανθήσομαι ἐπὶ τῷ λαῷ μου.

21. Καὶ οἰκοδομήσουσιν οἰκίας, καὶ αὐτοὶ
ἐξοικήσουσιν·

ἐνοικήσῃσιν· καὶ καταφυτεύσῃσιν ἀμπελῶνας,
καὶ αὐτοὶ φάγονται τὰ γεννήματα αὐτῶν.

22. Καὶ ὃ μὴ οἰκοδομήσῃσιν, καὶ ἄλλοι
ἐνοικήσῃσιν, — καὶ ὃ μὴ φυτεύσῃσιν, καὶ
ἄλλοι φάγονται· — κατὰ γὰρ τὰς ἡμέρας
τῆς ξύλης τῆς ζωῆς ἔσονται αἱ ἡμέραι τῆς
λας μὲ· — τὰ γὰρ ἔργα τῶν πόνων αὐτῶν
παλαιώσῃσιν.

23. Ὅι δὲ ἐκλεκτοί μὲ ὃ κοπιάσῃσιν
εἰς κενόν.

Chap. lxxv.

Ver. 1. *I am become manifested to those that
asked not after me ; — I am found of those who
sought me not. — I have said, Behold I AM ! —
Behold I AM ! — to a nation who have not
called upon MY NAME.*

9. *And I will bring THE SEED of Jacob,
— and the Seed of Judah, and it shall inherit my
mountain ; my holy mountain ; and MY ELECT
shall inherit it, — and my servants shall dwell
therein.*

15. *For your name ye shall leave for the re-
plenishing MINE ELECT, — and THE LORD
GOD shall take you away, and His servants
shall be called by a NEW NAME.*

17. *For*

17. *For there shall be a new heaven, and a new earth,*

18. *But gladness, and great rejoicing, shall all that I create find in it :—for, Behold I make Jerusalem a great joy, and my people a source of gladness !*

19. *And I will rejoice over Jerusalem, and be glad over my people.*

21. *And they shall build houses,—and they themselves shall dwell in them :—and they shall plant vineyards, and they themselves eat the fruit of them.*

22. *And they shall not build,—and others inhabit ;—and they shall not plant vineyards,—and others eat the fruit ;—for as the days of THE TREE OF LIFE shall be the days of my people :—and the works of their labours shall endure to be old.*

23. *And MY ELECT shall not labour in vain.*

To this final arrangement of a new *Head Class*, and order of human beings, raised up to supply the place of that which fell by transgression, seem also most properly to refer those interesting words of *Our BLESSED DELIVERER* :

Matthew,

Matthew, chap. xix.

Ver. 30. Πολλοὶ δὲ ἔσονται πρῶτοι,
ἔσχατοι.—καὶ ἔσχατοι, πρῶτοι.

Ver. 30. *But many that are first shall be last,—and (many that are) last shall be first*.*

For these words do surely seem to intimate something more, than merely that *some shall be saved*, and *some condemned*.—They even seem to give hope, that the Mercy of GOD, through Our GREAT REDEEMER, accepting true repentance, and faith, and reliance on HIM, may not only deliver the soul from death; but even advance its *comparative state* in the scale of created beings, far beyond what it was comparatively here,

They even seem also to intimate, that some who were of the *last* Classes originally, may be raised to the first *Class*, and state, ultimately.

So also those subsequent words:

Matthew, chap. 20.

Ver. 16. "Ουτως ἔσονται οἱ ἔσχατοι,
πρῶτοι.—καὶ οἱ πρῶτοι, ἔσχατοι.—πολλοὶ
γὰρ εἰσι κλητοὶ,—ὀλίγοι δὲ ἐκλεκτοί.

* See also Mark, chap. x. ver. 31.

Ver. 16.

Ver. 16. *So there shall be those (who were) last,—first;—and those (who were) first,—last;—for many are CALLED,—but few are ELECT.*

But,—can it be necessary to imply, that because some of those, (perhaps even many of those,) who are *called*, are not finally *chosen*; or gathered into the number of the glorified beings who are *ELECT*;—that therefore they must needs be utterly rejected, and cast out?

Men may be *first* in bliss, or *last* in bliss;—men may be *greatest*, or *least*;—men may be only *called*,—or be also *elect*:—but to be *rejected*, and utterly cast out; or, in harsh Calvinistical language, to be *DAMNED*, is not to be in bliss at all;—not to be either *first*, or *last*;—*greatest*, or *least*;—but is a dreadful condemnation, that cannot, with propriety, by any construction of language, be inferred from these words.

The expression, in *St. Luke's* Gospel, is still more explicit;—and leads us the more readily to adopt the preceding mode of interpretation.

Luke,

Luke, chap. xiii.

Ver. 28. Ὅψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, καὶ πάντας τὰς προφῆτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμεῖς δὲ ἐκβαλλόμενοι ἔξω·

29. Καὶ ἔξουσιν ἀπὸ ἀνατολῶν καὶ δυσ-
 ῶν, καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνακλη-
 ῶνται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

30. Καὶ ἰδὲ, εἰσὶν ἔσχατοι οἱ ἔσονται
 πρῶτοι,—καὶ εἰσι πρῶτοι οἱ ἔσονται ἔσ-
 ατοι.

Ver. 28. *You shall see Abraham, and Isaac, and Jacob, and all the Prophets, in the kingdom of GOD;—but you yourselves thrust out;*

29. *And they shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of GOD.*

30. *And behold there are LAST, who shall FIRST;—and there are FIRST, who shall LAST.*

It cannot escape the observation of any persons who read with attentive minds, that those

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who

Ver. 12. *For whoever not having any law have sinned, shall perish also without a law: and whoever under a law have sinned, by that law shall be judged.*

And, in the Acts, we read, from the mouth of the most zealous and holy Apostle Peter :

Acts, chap. x.

Ver. 34. Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι ἔκ ἑσι προσωπολήπτης ὁ Θεός·

35. Ἀλλ' ἐν παντὶ ἔθναι ὁ φοβούμενος αὐτὸν, καὶ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῷ ἔστι.

Ver. 34. *Of a truth I comprehend that GOD is not a respecter of persons ;*

35. *But that in every nation, he that feareth HIM, and worketh righteousness, is ACCEPTED OF HIM.*

And we find the same Apostle saying in his Epistle,

1 Peter, chap. i.

Ver. 17. Ἐι Πατέρα ἐπικαλεῖσθε τὸν ἁπρὸς-

ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἐκάστη
εργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν
χρόνον ἀνασφράγηε.

Ver. 17. *If ye call upon The Father, who, without any respect of persons, judgeth according to the work of every man, conduct yourselves during the time of your sojourning (here in earth) with fear.*

We find the same Apostle also saying, that the very reason of our Lord's delaying His second coming, for so long a period as it appears to us, is because,

2 Peter, chap. iii.

Ver. 9. Μακροθυμεῖ εἰς ἡμᾶς, μη βελόμενός τινος ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.

Ver. 9. *Because He is long-suffering towards us, not being willing that any should perish, but that ALL should attain unto repentance.*

And we find St. Paul, in one of his Epistles, (when expressing his confidence in the goodness of GOD,) declaring, that HE is

The Saviour of all men,—SPECIALLY of those that believe.

1 Tim. chap. iv.

Ver. 10. Ὃς ἐστὶ Σωτὴρ πάντων ἀνθρώπων,—μάλιστα πιστῶν.

Which words most evidently lead us to understand, at least, that *others*, and *many others* shall be saved, besides those who have the blessed advantage of apprehending rightly, and believing,—during their days on earth.

Indeed the very original, and the earliest declarations of the good tidings, concerning a final deliverance through the Great Promised MESSIAH, conveys the same *enlarged idea*.

For the Promise made to *Abraham*, to *Isaac*, and to *Jacob*, is to the same purport;—and is explained as being so by St. Paul:

Genesis, chap. xxii.

Ver. 18. Καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σε πάντα τὰ ἔθνη τῆς γῆς*.

* See also Genesis, chap. xxvi. ver. 4, and chap. xxviii. ver. 14.

Ver. 18.

Ver. 18. *And in thy seed shall ALL THE NATIONS of the earth be blessed.*

Galatians, chap. iii.

Ver. 16. Τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ.—ὁ λέγει,—καὶ τοῖς σπέρμασιν,—ὡς ἐπὶ πολλῶν,—ἀλλ' ὡς ἐφ' ἑνός.—καὶ τῷ σπέρματι σὺ, ὅς ἐστι ΧΡΙΣΤΟΣ.

Ver. 16. *Now to Abraham were declared the promises, and to HIS seed.—He doth not say,—and to thy seeds,—as speaking of many,—but as of one ;—and to thy seed, which is CHRIST.*

Yet whilst such a glorious scene, and such a boundless extent of Divine Mercy is opened to our view ;—and whilst the high prize of being numbered amongst those who shall be a BLESSING TO OTHERS, through the mighty Redemption wrought by HIM in whom *all the nations of the earth are to be blessed*, is set before the eyes of those who shall believe in THE MESSIAH, and become HIS *elect* ;—it is even declared, over and over again, in

Holy Writ, and as if it were on purpose to prevent, and to remove all presumptuous ideas of being in *that number*;—that the best of Christians are in danger of falling away,—and that none can venture to decide, here on earth, *who* those individually are, that shall obtain such high privilege.

Neither can any one decide, who individually shall, in any manner, or degree, be lost, or rejected.

It is enough to be admonished,—*to strive*;—and to know, that the *high prize* is indeed to those, who shall, at last, be found to have passed through those awful gradations,—of being *called*,—*and chosen*,—*and faithful* *.

But it does by no means follow, that *condemnation* is to all others;—whilst the best expectation of *any one*, *whomsoever*, must be founded on the very prayer of the honest Publican, smiting his breast, and saying :

Luke, chap. xviii.

Ver. 13. *GOD be merciful to me a sinner!*

* Revelations, chap. xvii. ver. 14.

Ver. 13. Ὁ ΘΕΟΣ ἰλάσθητί μοι τῷ ἁμαρτωλῷ.

And it certainly appears, from many passages in the Scriptures, that even true Christians may fall short of the promised bliss, and glorious lot.

Hear the trembling words, even of an Apostle :

I Corinthians, chap. ix.

Ver. 27. — μὴ πως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γενώμαι.

Ver. 27. *Lest when I have preached to others, I myself should become unapproved of, (or rejected.)*

Our excellent translation renders the words :

Ver. 27. *Lest that by any means, when I have preached to others, I myself should be a cast-away.*

Words that must surely lead every one, even of the best disposed, instead of venturing upon presumptuous thoughts, to say with the Prodigal :

Luke,

Luke, chap. xv.

Ver. 19. Καὶ οὐκέτι εἰμι ἄξιός κληθῆ-
ναι υἱός σθ.

Ver. 19. *I am no more worthy to be called
Thy Son.*

But yet they are words that do not imply *damnation*, in case of failing to obtain the high calling, and prize.

Hence, therefore, we find throughout, repeated exhortations, to encourage the most earnest endeavours, at any rate;—which would be only a sort of bitter mocking;—if all were to be driven to despair, by fear of everlasting condemnation, who could not take courage to venture upon more confidence than even an Apostle would assume.

1 Corinthians, chap. ix.

Ver. 24. 'Οὐκ ἔδρατε, ὅτι οἱ ἐν σαδίῳ
τρέχοντες. πάντες μὲν τρέχουσιν, εἰς δὲ
λαμῶσα τὸ ὀψέειν;—Οὕτω τρέχετε,
ὥστε καταλαβέτε.

Ver. 24. *Run ye now, that they who run
in*

in a public race-course, RUN ALL;—but ONE receiveth the prize?—so run ye, that ye may obtain the reward.

Revelations, chap. iii.

Ver. 11. Ἰδὲ ἔρχομαι ταχύ.—κράται ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σε.

Ver. 11. *Behold I come quickly!—hold fast that thou hast,—that no one else receive thy crown.*

i Timothy, chap. vi.

Ver. 12, Ἀγωνίζε τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβὼ τῆς αἰωνίας ζωῆς, εἰς ἣν καὶ ἐκλήθης.

Ver. 12. *Contend the good contention of the faith;—obtain that aionian life, unto which indeed you have been called.*

Galatians, chap. v.

Ver. 17. Ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τὸ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός· ταῦτα δὲ ἀνίγκειται ἀλλήλοις, ἵνα μὴ ἂν θέλητε, παῦλα ποιῆτε.

Ver. 17. *For the flesh (the animal nature) desireth*

desireth what is contrary to the spirit (the spiritual mind);—and the spirit (the spiritual mind) desireth what is contrary to the flesh (the mere animal nature):—and these are directly contrary to each other;—so that the things that ye would, these ye cannot do.

Romans, chap. ix.

Ver. 16. Ἦρα ἔν ἐ τῷ θελονῶς, ἔδῃ τῷ τρέχονῶς, ἀλλὰ τῷ ἐλεῖνῶς. Θεῷ.

Ver. 16. *Therefore, indeed, it is not of him that willeth, nor of him that runneth, but of God, who is merciful.*

* Colossians, chap. iii.

Ver. 24. Ἐιδότες ὅτι ἀπὸ Κυρίῃ ἀπολήψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας.

Ver. 24. *Knowing that of THE LORD ye shall receive the recompence (the retribution) of the inheritance.*

Of that inheritance, which HE hath promised who expressly sent His Apostle Paul to the Gentiles, (*the nations,*) that *they* might receive,

Acts,

Acts, chap. xxvi.

Ver. 18. Ἀφεσιν ἁμαρτιῶν, καὶ κληρον
ἐν τοῖς ἡγιασμένοις, πῖσι τῇ εἰς ἐμέ.

Ver. 18. *Remission of sins, and a lot among
those who are made holy (saith Our Lord) by
the faith that is in me.*

I Corinthians, chap. x.

Ver. 12. Ὁ δοκῶν ἐσάναι, βλέπετε μὴ
πέσῃ.

Ver. 12. *Let him that thinketh he standeth,
take heed (beware) lest he fall.*

The tenor of all these various passages
surely is, to point out, that a wonderful *gra-
dation*, both of *receiving happiness*, and of *com-
municating happiness*, is to take place, on the
final restitution of all things, by THE MES-
SIAH:—and that there must be many tre-
mendous degrees, even in the future scale of
existence, between the high pre-eminence of
being numbered among the *Sons of God*; and
the being cast into *utter darkness*, to abide
with the *devil and his angels* *:—whilst yet
the first great object of the preaching of the

* Matthew, chap. 25. ver. 41.

Gospel manifestly is, to gather out of all na—
tions, as a sort of first fruits,

Titus, chap. ii.

Ver. 14. Λαὸν περιέσιον, ζηλωτὴν κα-
λῶν ἔργων.

Ver. 14. AN EXCELLING (*a peculiar*)
people, zealous of good works ;

and designed, for ever, to minister good unto—
others.

In the present state of things, since the first
fatal transgression, as all have sinned, so almost
all the originally different *species* are mixed,
and become confounded in one promiscuous
lot ;—and *that* which had the great advan-
tage of being *the Guide, and designed Comfort*
of all the rest, has lost its pre-eminence.

In a future state, where that blessed Re-
demption will be finally perfected, which the
good tidings of the Gospel do promise, all will
be more than restored, and set right :—whilst,
in the new arrangement,—out of every *cast*,
or order, originally on earth, and out of every
nation, will proceed the *Restored Comforters*
of their brethren, gathered together, in one
at united band, to aid, and to bless the rest.

And

And if the influence employed by any on earth to do evil, has so sadly prevailed to produce *its* effects;—how much more, and how wonderfully, must the energetic influence be, of those hereafter, who shall incessantly labour, with unceasing endeavours, to incite, and lead others to all that is good?

But as we have reason to believe, that *all* mankind were not originally the *Sons of Adam*;—so neither, hereafter, will *all* mankind be the *Sons of God**.

From this whole account of the original creation of Man, in *different species* of one and the same *genus*, though all of one blood, and all reasonable accountable beings;—and of the originally-designed *pre-eminency* of the *Sons of Adam*, if there had been no transgression,—and of the more than renewal of *that pre-eminency*, in a new order of human beings, to be raised from death and the grave by the *Second Adam* †, the one *Great Lord of All*, for the comfort and benefit of myriads of human beings; we may also, still further, find some solution for that perplexing enquiry;—why *the Gospel*, on which the salvation and

* John, ch. i. ver. 12.

† 1 Corinth. ch. xv. ver. 45.

future happiness of all mankind depends, has been embraced by only *a part* of the inhabitants on the face of the whole earth?—and has been totally unknown, in past ages, to so many nations?

This were sad indeed;—if all *perished*, who knew not the Gospel. But if, (to use a similitude concerning the *hosts of heaven*, taken from things on earth,)—if the number of those who are to be instruments of arrangement, and order, and of guidance to others, (if the number of *officers* of any host be complete,) the whole will be put in order, and well arranged, and be well led forth;—though it be long, very long, before the great multitude ever hear of their being called forth, (and arrayed,) for future triumphing, and rejoicing.

If *Jew*, and *Greek*, and *Arabian*, and *Scythian*, and *Negro*, and *American*, and *Bond* and *Free*;—the dwellers in *Mesopotamia* and *Phrygia*, the *first*;—and the dwellers in *New Zealand* and *New Holland*, the *last*,—all from every country,—and sojourners in every age;—be at last, as far as possible, called forth to bliss;—where will be the loss, or damage, that they were not aware of such *unexpected* good
5 provided

provided for them?—and that it was *long* before the heavenly *Gospel*—the *good news*—called them forth, to be enrolled with partakers of rejoicing?

The number of those *who rule*, in *any host*, is always limited,—and must be carefully arranged;—but the number of those who are benefited *by that rule*, may be unlimited:—whilst, however, the arrangement of the *first limited number*, must ever be the *first leading step* to the arraying of the whole.

Accordingly we find, in Holy Scripture, that the number of *the chosen*,—of *the elect*, is small;—and that they are *few*, in comparison of the rest:—and that when *that number* is once completed*, then the end, or perfecting of all things will directly come.

* The following passages deserve the most serious attention, and may be regarded in this light.

Matthew, ch. vii. ver. 14.	Romans, ch. viii. ver. 28.
ch. xx. ver. 16. ch. xxii.	Luke, ch. x. ver. 20.
ver. 14. ch. xxiv. ver. 22.	Philippians, ch. iv. ver. 3.
—ver. 24.	Revelations, ch. iii. ver. 4, 5.
1 Peter, ch. i. ver. 2.	ch. vi. ver. 11.
Acts, ch. x. ver. 41.	2 Esdras, ch. ii. ver. 34, 38.
2 Thess. ch. ii. ver. 13.	——, ch. iv. ver. 35,
John, ch. xv. ver. 19.	36, 37.

The Gospel has *now* been preached, more or less, nearly in all lands, and amongst all nations :—and there is hardly a country on earth in which it hath not been, at some time or other, and in some degree or other, made known.

Some have fallen away, and have lost its blessed influence ;—some have corrupted it ;—and to some only a most glimmering dawning, and beginning light was afforded ;—and, to use an authorised parabolical expression,—*amongst them the seed of the word never took effectual root* * :—but yet it might help, and in a degree enlighten some ;—and it hath *now*, therefore, been preached, nearly in all the world.

Even the slightest tidings may have gathered *some*, out of every region.—But *when*,—*when*—the fully sufficient,—the whole and necessary number, of the *Called*, and *Chosen*, and *Faithful*,—however many from some countries,—however few from others,—in such proportion as the wisdom of God may have seen fit, shall *at last be completed*, and perfected,—can be known only to THE GREAT TREMENDOUS JUDGE OF ALL ; Who, before the

* Mark, chap. iv. ver. 15, 16, 17.

foundation of the world, was appointed THE KING OF KINGS, AND LORD OF LORDS.

Neither can any human being dare to imagine, *where* may be the greatest harvest,—or *where* the least.

This only, with trembling fear, ought to be born in mind ;—that very many of those, born in what have been called Christian countries, can no more have *their lot*, in that blessed number of the *Chosen*, and *Elect*,—the *first-born*,—the *True Israel of God*,—than those who never heard of the glad tidings at all :—nay, it is to be feared, are even further from that advantage ;—to say nothing of those who have scoffed at it.

The *fear* of God ought to be, for ever, before our eyes, when meditating upon these things ;—whilst the *love* of God, and *holy hope*, ought to be in every heart, joined with *universal Charity*.

Can greater, or more delightful apprehensions, or more tremendous thoughts, than those following from all these conclusions, be by any means present to any human soul ?—Yet these are the apprehensions which seem to be communicated, to every intelligent being, by the Holy Scriptures, from the first chapter

of *Genesis*, to the last chapter of the Book of *Revelations*.

We have then, even in the instance of this perplexing enquiry, concerning the *circumscribed* limits of Divine Revelation, still an *answer to render**, concerning the *faith*, and *hope*, that is in us :

An answer, derived from plain, sincere, unequivocal acknowledgement of the plain truth.

That mankind were *not* originally formed in *one and the same lot*, at first ; though they were all designed for happiness ;—neither will they all be raised to *one and the same lot at last*,—though all to be made partakers, to the utmost possibility that their respective faculties afford, of that boundless mercy and goodness, granted through The Great Redeemer—Mercy, and Goodness, to which the revelation of God's Holy Word has not revealed any *positive limits* ;—and to which, therefore, presumptuous man surely ought not to dare to prescribe *the limits*.

Thus,—from the conclusion, concerning the *variety of species* formed, on the *first creation* of man, follows the unfolding of a clue, leading to most charitable, and blessed hope.

Nor is this conclusion any ways incon-

* 1 Peter, ch. iii. ver. 15.

sistent with what we find written, in the second chapter of Genesis, concerning the creation of *the Woman* :

Genesis, chap. ii.

Ver. 18. 'Ου καλὸν, εἶναι τὸν ἄνθρωπον μόνον.—Ποίησωμεν αὐτῷ βοηθὸν κατ' αὐτὸν.

Ver. 18. *It is not good, that THE MAN should be alone.—Let us make an aider, (a solacer,) for him, of the same sort (and kind) as himself.*

For by these words it is merely intimated, that there was no *such glorious kind of being as Adam*,—THE MAN,—at that time in Paradise, besides himself.

And—even had there been other human beings, of the different inferior *species*, and classes, existing in that blessed, and most adorned spot; yet it would nevertheless have been true, that *for Adam*, THE MAN, there was no fit companion, or aider; of the same super-eminent qualifications, and high endowments.

Indeed there is very full reason to apprehend the fact to have been;—that in the blessed spot, called *Paradise*, or the *Garden of*
M 3 *delights,*

delights *, Παράδεισος τῆς τρυφῆς, every thing was created, not only in the greatest perfection; but, at once in the highest degree of cultivation, as *Adam himself* was :—but that, in other parts of the earth, other *species* of men, and the rest of the whole of the face of nature, was (though good in its kind, and capable of perfection,) yet, at first, in a more uncultivated state; and capable of being improved, and rendered like unto Paradise, by means only of the communications, and aid, that should gradually be received from thence.

And if this was the case ;—then, in very truth, there might not only be no *fit companion*, but not even *one human being*, at that time, in the garden of Eden, except *Adam*.

And, from the uniform *similarity* of operation, that seems, in all other instances, to have prevailed throughout the whole creation, it may perhaps not be a rash conclusion; that proper aiders, solacers, or *help-mates*, were, about the very same period of time, created for all the other *casts*, or *classes*, of human beings ;—and that when the *first*, and *highest species*, was prepared to remain in succession, the others were so too.

* Genesis, chap. iii. ver. 24.

There seems to be even some sort of reference to these different *casts*, or different *species*; and a sort of analogy to different *classes*, or *orders* of human beings, in the typical distinction of the *twelve tribes*,—and in some other typical and emblematical distinctions, in the emblematical parts of prophecy.

When Adam was driven out of Paradise, then first it seems to have been, that he was joined to, and mixed with the other classes;—and whilst he himself was condemned, with the sweat of his brow to eat bread, he communicated to them what he knew of cultivation; and laboured to render the rest of the earth productive of *well-cultivated fruits*, in a manner similar to the productions of the blessed Garden of delight.

And as all mankind did indeed derive their ideas of cultivation from Adam, even in his fallen state; and would much more have done so, had he remained obedient; so it is wonderful to trace *how*, after the flood, all the ideas of cultivation, and of arts, and science, may still be traced up to his immediate descendants, and to the immediate posterity of *Noah*, and to the regions where they first settled.

Wheat, the staff of life, is found no where growing wild.—And the *grape*, the *cherry*, the *peach*, the *plum*, the *apple*, (of every good kind above the crab,) and the *pear*; and other delicious fruits of gratification; and the mode of *grafting* them; together with the knowledge of the management of the best *esculent herbs*, and flowers of cultivation, may all successively be traced up, in their origin, to *Persia*, *Armenia*, *Asia Minor*, and the neighbourhood of Mount *Tauris*.

So also the skill of the shepherd; and herdsman; and the rearing and training of *sheep*, and *oxen*;—and the due use and management of the *horse*, and the *ass*; and of the *elephant*, and the *camel*;—may all be traced up to the immediate descendants of *Noah* and of *Adam*:—and this skill has never been found in savage uncultivated countries, either on the Continent, or in any newly discovered Islands:—whilst the *first* importation of *oxen*, of *horses*, and of *sheep*, both to North and South America, and to New Holland, is not only upon record, but almost fresh in remembrance.

The first rudiments of *Architecture* also,—
and

and of *Astronomy*,—and of *Letters*,—and the *beginnings* of all arts, and of science, may also be traced up to the *Ark*; and thence to *Adam's* first-born sons.

In short; the ruins of Paradise, the *Garden of delights*, are the riches of the world;—and the feint resemblance of its arrangement, and improved order, the best blessing left by our first parents to the whole race of man.

(191)

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(171*)

VII.

A DISSERTATION

CONCERNING

THE SABBATH;

AND

A SABBATICAL ÆRA.

VOL. III.



No. VII.

A

DISSERTATION,

CONCERNING

THE SABBATH:

REFERRING TO

Vol. I. p. 198 in the Octavo Edition,

AND TO

P. 127 in the Quarto Edition.

THE comprehensive, concise account, of the awful work of Creation, in the formation of the present visible scene of things on earth, in general, is concluded by the Inspired Writer in these words :

Genesis, chap. ii.

Ver. 2. Καὶ συνετέλεσεν ὁ ΘΕΟΣ ἐν
τῇ

τῇ ἡμέρᾳ τῇ ἕκτῃ τὰ ἔργα αὐτῆς, ἃ ἐποίησεν· καὶ κατέπαυσεν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων των ἔργων αὐτῆς ὧν ἐποίησεν.

3. Καὶ ἡυλόγησεν ὁ ΘΕΟΨ τὴν ἡμέραν τὴν ἐβδόμην, καὶ ἡγίασεν αὐτήν· ὅτι ἐν αὐτῇ κατέπαυσεν ἀπὸ πάντων των ἔργων αὐτῆς ὧν ἤρξατο ὁ ΘΕΟΨ ποιῆσαι.

Ver. 2. *And GOD completed on the sixth day those works of His which He made :—and ceased on the seventh day from all His works which He made.*

3. *And GOD blessed the SEVENTH DAY,—and made it HOLY ;—because IN IT GOD ceased from all His Works which He had BEGUN to make*.*

To The Infinite, Tremendous, Almighty and Gracious CREATOR, in Whose sight a thousand years are *but as one day*, we cannot

* It has been justly observed in an excellent Discourse on the *Sabbath*, that The Resting of ALMIGHTY GOD from HIS WORKS, on the Seventh day, is by no means to be understood literally ;—but signifies merely that the things were finished, which He intended to make *at that time* ;—and that He *then* proceeded no further. *Clarké's Sermons*, Vol. VII. p. 207.

• but

out apprehend, it might have been just as easy to create all things in an instant, by His WORD; as in any portions of time; or in ~~five~~ *periods*, of any length, or of any shortness whatever.

We seem, therefore, plainly to be informed, that by these seven determined periods of times, called *seven days*,—(whether they were actually, each only of the length of a *natural day*,—or each of very long duration, only with a *natural day of celebration* at the end of each); that by these *seven determined periods*, there was intended, an original determined congruity, with some higher and prior *order* of creation, never to be broken through.

The original appointment, revealed to *Adam*, and doubtless delivered down by regular tradition to *Noah*, and to *Moses*,—was again revived, and still more strongly sanctioned, by the Law given from *Mount Sinai*,—and there confirmed in the most fearful manner.

Exodus, chap. *xx*.

Ver. 8. Μνήσθητι τὴν ἡμέραν των
Σαββάτων, τὴν ἀγιάζεν αὐτήν.

9. Ἐξ

9. Ἐξ ἡμέρας ἔργα,—καὶ ποιήσεις πάντα τὰ ἔργα σε.

10. Τῇ δὲ ἡμέρᾳ τῇ ἐβδόμῃ Σάββατα ΚΥΡΙΩ ΤΩ ΘΕΩ σε.—ὃ ποιήσεις ἐν αὐτῇ πᾶν ἔργον, σὺ καὶ ὁ υἱός σε, καὶ ἡ θυγάτηρ σε, ὁ παῖς σε, καὶ ἡ παιδίσκη σε, ὁ βῆς σε, καὶ τὸ ὑποζύγιόν σε, καὶ πᾶν κτήνός σε, καὶ ὁ προσήλυτός σε ὁ παροικῶν ἐν σοί.

11. Ἐν γὰρ ἕξ ἡμέραις ἐποίησεν ΚΥΡΙΟΣ τὸν τε ἔρανόν, καὶ τὴν γῆν, καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς, καὶ κατέπαυσεν ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ.—διὰ τῆτο ηυλόγησεν ΚΥΡΙΟΣ τὴν ἡμέραν τὴν ἐβδόμην, καὶ ἡγίασεν αὐτήν.

Ver. 8. Remember the day of SABBATHS (the day of Venerations by Resting) to keep it HOLY.

9. Six days, work;—and thou shalt do all thy works, (thou shalt accomplish all thy works.)

10. But the Seventh Day,—SABBATHS, (Venerations by Resting) to THE LORD THY GOD :—Thou shalt not do in it any work,—
thou

thou or thy son or thy daughter,—thy man servant, or thy maid servant,—thy ox or thy beast of burthen, or any of thy cattle,—or thy proselite who sojourneth with thee.

II. *For in six days THE LORD made both the heaven, and the earth, and the sea, and all things that are in them, and ceased (or rested) the Seventh day :—and on this account THE LORD blessed the Seventh day, and made it HOLY.*

All this is *positive institution* ;—the exact mode of observing; and complying with which, must be left to every one's own heart, and conscience ;—for external ceremonies, and observances, are at best only outward testimonies of that spiritual apprehension, and inward worship, without which the rest is of no avail ;—and indeed, without which the other is only solemn mockery.

And we have fatally seen, that the substituting of mere outward celebration, and formal observance of ceremonies,—in lieu of sacred rest,—retirement,—and meditation ;—has so loosened by degrees the bonds of true devotion ; that, at last, in a deluded country, it has been deemed a grand effort of *common sense*, to break the *holy band* ;—to *change times*
and

and seasons;—and to alter the whole established order of things,

The sacred institution of the Sabbath, however,—so positive a command from the beginning;—prior to any revelation to Abraham;—and prior to the law given to Moses; has every argument from sound reason, and philosophy, besides the positive Divine injunction, to recommend it to our admiration, as well as to lead us to an obedience to it.

It has been admirably remarked, by one who well understood the world*, and had narrowly observed the latent and extensive operation of those springs and causes, which influence human manners;—“that if keeping
“holy the *Seventh Day* were only a human
“institution, it would be the best method that
“could have been thought of for the polish-
“ing and civilizing of mankind.—It is cer-
“tain, (he adds,) that the country people
“would soon degenerate into a kind of savages
“and barbarians, were there not such fre-
“quent returns of a stated time, in which the
“whole village meet together with their best
“faces, and in their cleanliest habits, to hear

* *Addison*, in his *Spectator*, No. 112, Vol. II. p. 108.

“ their

“ their duties explained to them, and to join
 “ together in adoration of the Supreme Being.
 “ *Sunday* clears away the rust of the whole
 “ week.”—And he then gives, in his usual
 cheerful manner, a little detail even of trifling
 circumstances, by which it produces some
 good effects on the most thoughtless minds;
 —and which also shews how extensively be-
 neficial a little good example, and good inten-
 tion, with regard to the sacredness of this day,
 is, from those in the higher ranks of life;—
 though they may exert their endeavours, in
 but an awkward, or blundering manner.

To the serious, and truly considerate, it
 cannot but be further most obvious, how ex-
 ceedingly advantageous the constant habit of
 appropriating a regular stated portion of time
 for deep religious consideration, and medita-
 tion, must be:—and whoever tries the experi-
 ment, of making the seventh day *that* which
 ever was the best part of the observance of it,
 a regular allotment of some hours to reflec-
 tion, meditation, and humble prayer, and to
 the reading of the Holy Scriptures, will in-
 deed find reason, from the inmost convictions
 of his heart and mind, to rejoice, and to
 thank God that such a beneficial institution
 was ever appointed.

And, instead of wishing *the Sabbath gone**, (as mistaken men amongst the *Jews* did);—and instead of deeming the observance of it a wearisome labour, (which it becomes only as the reward of dull unmeaning formality;)—will indeed find *the Sabbath a delight* †;—and will find the most gratifying and pleasant enlargement of apprehension,—and a vast increase of new and solacing ideas, the reward of such honest perseverance.

Whilst he will learn, with holy fear and gratitude, to apprehend the real Presence of THAT GREAT, AND TREMENDOUS, AND GRACIOUS BEING, from whom indeed we can never be separated ‡, (*though He be a God that hideth himself* §;)—and to WHOM we may ever have access, through the reconciling mediation || of *Him who hath delivered us from the power of evil* ¶.

The *mercifulness* of the institution of the

* Amos, ch. viii. ver. 5.

† Isaiah, ch. lviii. ver. 13.

‡ Psalm, cxxxix. ver. 7. Acts, ch. xvii. ver. 27, 28.

§ Job, chap. xxiii. ver. 8, 9, 10. chap. xxxiv. ver. 29. Isaiah, ch. xlv. ver. 15.

|| Daniel, ch. ix. ver. 24. Colossians, ch. i. ver. 20, 21. 2 Corinthians, ch. v. ver. 19.

¶ John, chap. xvii. ver. 15. Colossians, chap. i. ver. 13. 2 Thess. ch. iii. ver. 3.

Sabbath;—and even the *common prudence* of the observance of it, with regard to poor labouring beasts;—in order to give them due rest,—to refresh them,—and to renew their strength;—must be as obvious to the conviction of *the Naturalist*, as it has been to the remark of *the Divine*.

And besides all these considerations, there are, still further, some astonishing circumstances, that well deserve the notice of the *Metaphysician*,—the *Astronomer*,—and the *Philosopher*.

For in the whole wondrous frame of nature, and in all its arrangements, there seems the most astonishing reference to some sublime and pre-ordained appointments, with regard to *the number Seven*;—and an astonishing congruity with *the number Seven*, in all leading divisions of arrangement,—and of time, and of space,—and of matter,—and of mind,—and of sight,—and of every sense.

1. For we not only read of *Seven days*, of which the week is made to consist;

2. But of *Seven Spirits* before *The Throne God* *.

* Revelations, ch. i. ver. 4. ch. iii. ver. 1. ch. iv. ver. 5. v. ver. 6.

3. Of *Seven Emblematical Churches* * which have reference to *Seven Stars*.

4. And we now know there are *exact Seven Planets*.

5. When clean beasts were commanded to be preserved in the ark, it was *by Seven*†

6. There are *seven primary Colours* ;

7. And *seven primary harmonic Notes of Musick*.

8. There are, it is now well known, *exactly seven Metals* ;

9. And there are *seven Semi-metals*.

10. There are, it is now pretty well ascertained, *seven primary kinds of Earth*.

11. There are also *seven different kinds of Fixed Air*.

12. There are properly *seven primary kinds of Gems* ;—and of *Jewels*.

13. And there seem to be *seven different kinds of fire*.

14. And there seem, most properly, to be indeed *seven Bodily Senses* ;—for surely the feeling of *pleasant sensations*, of warmth or coolness, is totally different from the feeling of *pain* ; or from that *simple sense of feeling*

* Rev. ch. i. ver. 16. 20. ch. ii. ver. 1. ch. iii. ver. 1.

† Genesis, chap. vii. ver. 2.

A T

PONS.	SENSES.	VOCAL SOUNDS.	
		English Vowels.	Greek Vowels.
Pellucid Jewels.			
Amethyst	Tasting.	a	α
Sapphire.	Smelling.	e	ε
Gem.	Sense of Pain.	ee	η
Emerald. Gland.	Feeling.	i	ι
Opaz, of Gland.	Sense of Pleasure.	o	ο
Yellow Diamond.	Hearing.	oo	ω
Gem.	Seeing.	u	υ

ms of

6

E

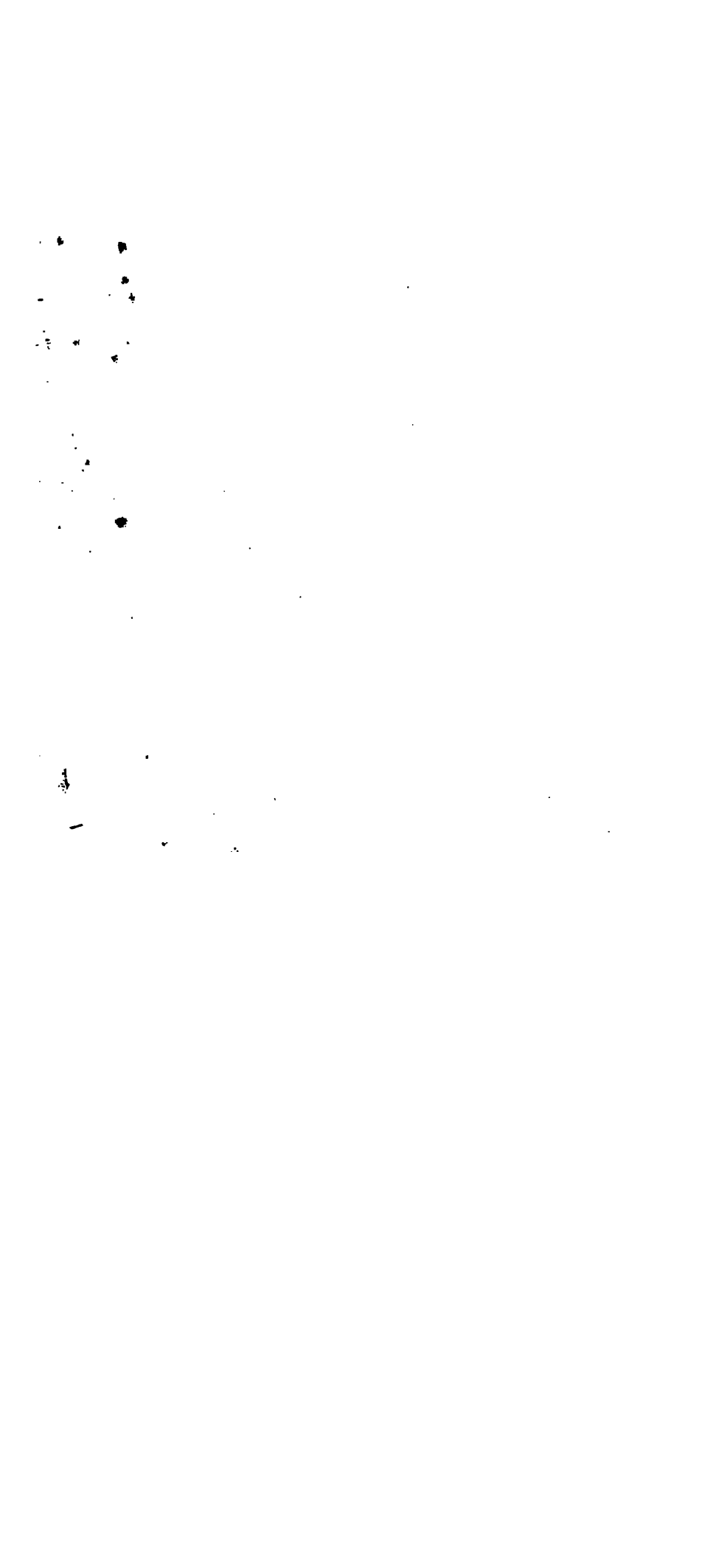
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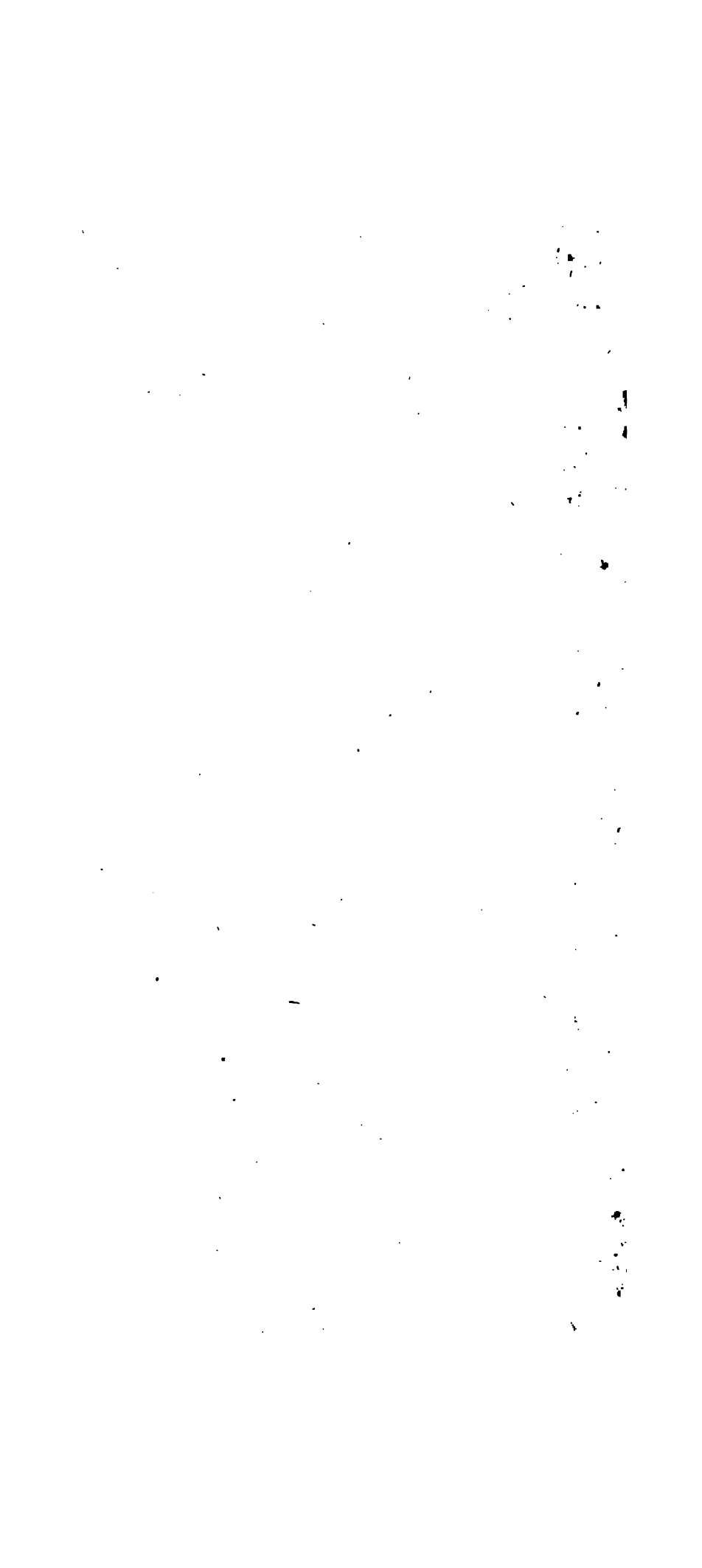
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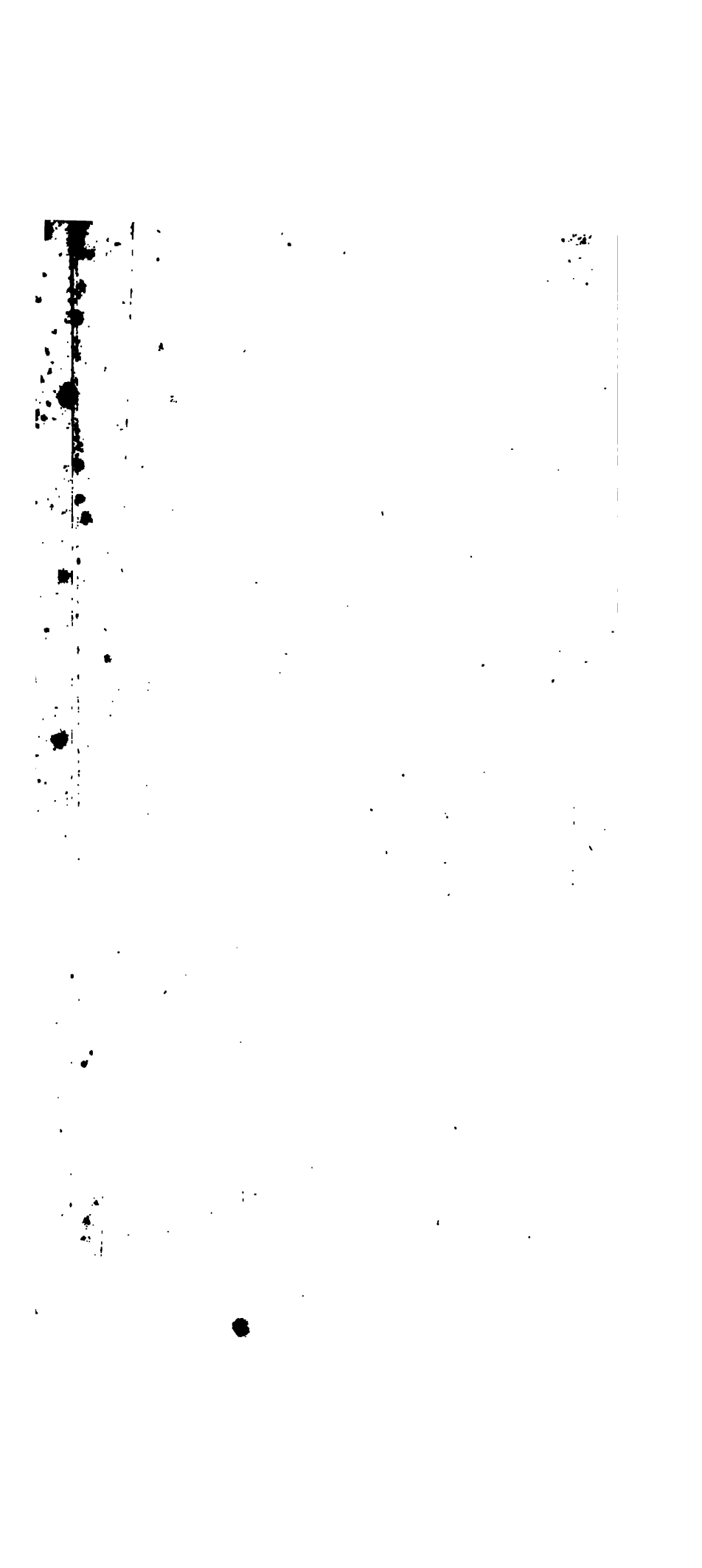
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3000

3600







which is attended neither with pleasure nor pain. And if these three different kinds of feeling are only to be deemed all one and the same sense, we might just as well deem all the common *five senses*, to be only one sense;—as indeed they are, every one of them, only different modifications of feeling.

As there is a well-known *natural* congruity between the *Seven Primary Colours*, and the *seven Musical Notes*, (as appears in the *length* of musical strings, and in the breadth of primary colours, in the prismatic *Spectrum* *;)—so it is very curious to observe, that there is also some sort of analogous *natural* congruity in the other septennary divisions of natural bodies.

This will probably become, by degrees, more an object of attention, than it can be at present.

But in the mean time, there is a fact of an astronomical kind, that should not be passed by unnoticed:—for, whilst this *septennary di-*

* Supposing the string of a violin twice the length of the *prismatic spectrum*, to be so stopped by a performer, as to sound the seven notes, (making only the *third* minor;)—then the seven spaces, from the top to the middle, *between* those seven stops, or points where he places his finger nail, will be the *exact breadths* of the seven colours in the spectrum, in their respective order, beginning from red, placed next the middle of the string. See also Newton's Optics, Book I. prop. iii. prob. 1.

vision of time, by days of the week, takes the lead as a *primary* one ;—there is also a *secondary* natural division of periods into *quaternions*, that we are next led to mark ;—by the motion of the moon, and by its four different appearances ;—and by the four seasons of the year * ;—and which has also been attended to in the Divine Mosaical Law, in the computation of *months* :—whilst moreover we find mention of some *Sabbaths* that seem to have been somewhat intended as *intercalary* ; especially at the time of the *Feast of Tabernacles* †.

There is also an appointment in *the Law*, of a *Septennary* division of years, with a continually repeated *Seventh* year of rest for the land,—or a *Sabbatical Year* ‡.

And, founded upon this, there is an holy appointment of *Jubilees* ; or great *Septennary*

* A congruity with this secondary division, will occur to the recollection of the curious, in the four elements, of *earth, air, water, and fire* ;—in the four divisions of natural substances into *fossils, plants, animals, and fluids* ;—in the four great natural divisions of living beings, into *men, and beasts, and birds, and fishes* ;—and in what is said of the four *Cherubim*, Ezekiel, ch. i. ver. 10. ch. x. ver. 14.

† See Leviticus, chap. xxiii. ver. 34. 36. Numbers, chap. xxix. ver. 12, 13. 17. 20. 23. 26. 29. 32. 35.

‡ Leviticus, chap. xxv. ver. 3, 4, 5, 6, 7. chap. xxvi. ver. 34, 35. 2 Chronicles, chap. xxxvi. ver. 21.

Periods ;

Periods ; consisting of *seven times seven years**, with a *Sabbatical* intercalated year of *Jubilee*.

Now, putting all these considerations together,—and remembering the express strict directions, in the Holy Law, concerning *Jubilees*,—an astronomer, and mathematician, reflecting upon the whole order and appointment of the Mosaic festivals, according to the Law, may perceive, that, by pursuing the idea of this arrangement, and carrying it only a little further, a regular *chronological æra* may be formed, that will actually agree more completely, and in a less embarrassed manner, with the precise periodical revolutions of the earth ; or with *the true Solar year* ; than any of the *periodical æras* hitherto invented ; not even excepting *the Gregorian*.

For it is well known, that the Solar year, (or the time of the Sun's annual return to the same equinoctial point) consists of

Days.	Hours.	Min.	Sec.
365	:	5	:
		48	:
			57

And that the first best possible adjustment to it, (the Civil, or Julian year,) is made to consist of

* Levit. ch. xxv. ver. 8, 9, 10, 11, 12, 13, 14, 15, 16, 17.

(184)

D.	h.	m.	f.
365	: 6	: 0	: 0

By observing of which, an intercalation of four times six hours, or *one day*, every four years, will form a correspondency, as far as relates to days and hours.

But there are, besides; 48 minutes, and 57 seconds, which, in that mode of computation, are taken no notice of:—these, therefore, occasion an account of 11 minutes and 3 seconds to be held in advance, as due to be omitted *, for every Julian, or Civil year.

These 11 minutes and 3 seconds, in four hundred years, amount to 265200 seconds †.

* D.	h.	m.	f.	
365	: 6	: 00	: 00	—Julian or Civil year.
365	: 5	: 48	: 57	—Solar year.

0	: 0	: 11	: 03
---	-----	------	------

† 11	: 3
60	: —f.

660
Add - 3
663 —f.
400
265200—f.

And

And *three* complete days amount to 259200 seconds*.

Therefore, omitting *three* days in every four hundred years, will *nearly* bring the periodical revolution of the earth, and the computation by years, months, weeks, and days, to be right;—wanting still only 6000 seconds each 400 years†,—(or one hour, and 40 minutes,) which is (*at present* deemed by the world) of little consequence;—and, therefore, our *Gregorian period* goes, in its attentions, no further.

And the *Gregorian æra*, observing first the *Leap Year*, every fourth year, undertakes finally to rectify all matters; only by omitting the biffextile day in *February*, at the end of every century of years not divisible by four; reckoning them only common years, as the 17th, 18th, and 19th centuries,—*viz.* the years 1700, 1800, 1900, &c.—and retaining

* 24		† 265200
3		259200
72	—h.	6000
60		6 0)600 0
4320	—m.	6 0)10 0
60		1--40
259200	—f.	

the

the said biffextile day at the end of thofe centuries of years which are divifible by four ; as the 16th, 20th, and 24th centuries, *viz.* the years 1600, 2000, 2400 *.

Or, in plainer words, by omitting three days in every four hundred years.

But ftill the 6000 feconds, omitted every four hundred years, (which amount to one hour and forty minutes) remain to be accounted for.

Let us fee whether a *Sabbatic period*,—founded on the *Seven days*,—and on the *Quaternion diftinction* of weeks by months,—and on, the *years of Jubilee*, directed by the Divine Law, delivered by Mofes ;—founded alfo, on a little further imitation, and obfervance, of fuch kind of celebrations ;—and on that great period of the world of *Six Thoufand years*, the tradition concerning which is faid to have been preferved, in the fchool of ELIAS, and the Prophets, may not be able to reconcile the whole ?

The conclufion I will leave, as it ought to be left, to the apprehenfions in every man's

* Fergufon's Astronomy, quarto, p. 112. Sec. 241. Long's Astronomy, Vol. II. p. 517. Sec. 1245.

own mind, never presuming to enforce any thing.

Thus much only I will premise ;—that, as to the one hour and forty minutes, to be accounted for, as omitted every 400 years,—that these, in 15 such periods, will amount to 25* hours ;—that is, *to one day, and one hour.*

And as 15 such periods amount to just 6000†, the further omission of one day more, every six thousand years, will leave only *one hour, each six thousandth year*, to be accounted for.

And then,—the omission of one more day, every twenty-four six thousand years ;—that is, every 144000 years, will bring every thing right, to a second.

These are periods of time, at the ideas of which, the mind of man shrinks, through a

* H. m.	† 400
1 40	15
60	
	6000
60 —m.	
40	
100 —m.	
15	
60)150 0 —m.	
25 —h.	

just

just sense of its own littleness, and low capacity, with awe and horror ;—though with holy hope ; just as at the idea of *Addison's* excellent imagination of the *Globe of Sand* * :—but yet they are ideas, for the mind of an immortal spirit to look forwards to.

Now then let us see what may be effected by an imaginary *Sabbatic Æra*, in aid of the *Gregorian Æra*.

Remembering, that it is very remarkable, in point of prophetical, emblematical analogy,—that the number 144,000 is *the very sealed number* mentioned in the Book of *Revelations* †.

And that,—supposing, according to the ancient tradition, (said to be of the school of

* See Addison's fine and beautiful allusion to the *reverie* of the *old Schoolmen*, concerning the *Globe of Sand* ; in his *Reflections* on the comparison between the days of this life, and the ages of that which is to come. *Spectator*, Vol. VIII. p. 75. No. 575.

The idea of a *Globe of Sand* as large as the whole earth, one grain of which only should be annihilated every thousand years ; is, after all, a mode of computation of time, which though so immensely, and so inconceivably vast, falls short of a just comprehension of the days of Eternity.

† Revelations, chap. vii. ver. 4. chap. xiv. ver. 1. 3.

ELIAS,)

ELIAS *,) there are appointed six thousand years of labour and durance to the world; and then one thousand of rest, and perfection;—and also one thousand *more*, of most perfect completion, (possibly adverted to emblematically, by the ancient rite of circumcision being to be performed on the eighth day;)—that then, taking 8000 years for one designedly marked *Aionian age*, of the earth,—three such ages, or periods, amount to 24000 years; *a duration* that has some sort of affinity to 24 hours, in one day;—and six of these latter *vast durations* (bearing some affinity to the division of six days in the week,) amount exactly to 144000 years.

All this may be deemed, by many, going too far.—And those who think so, may let the consideration alone;—for it certainly is

* An account of this tradition of the house of *Elias*, (a Teacher who lived about 200 years before *Our Lord*,) and which might be derived from *Elias the Tishbite*, may be seen in *Bishop Newton's Dissertations*, Vol. III. page 335,—It implied, that this world endures in its imperfect state six thousand years;—two thousand before the Law;—two thousand under the Law;—two thousand under the Messiah;—and then a thousand years in a state of renovation.—See also Mede, 536. 776. 894.—and Burnet's Theory, B. III. chap. v.

Next, the period is to be divided,

4. Into *quaternions* of years,—alluding to months ;

With an *high Sabbath added*, or *intercalated*, at the end of each quaternion.

By this means a Leap year will be added every fourth year.

And at the end of each fourth year, will, of course, be *three great Festivals*, or *Sabbaths*,—to be celebrated all together.

After this,—and besides this,—independently on the former divisions,

5. The period is to be divided into *Sabbatical periods*, — consisting each of

Six common years,	-	6
And a <i>Sabbatical year</i> of rest,	-	1
		—
		7
		—

6. Then into *Jubilees* ; consisting each of Seven Sabbatical years,

	-	49
And a Jubilee year,	-	1
		—
		50
		—

7. And

- . And lastly, the period is to consist of
A Grand Jubilee of Jubilees;—that is,

	Years.
Of seven Jubilees, - -	- 350
And a great Jubilee of Jubilees, -	- 50
	400

At the end of the last year of which,
 (as it will exactly correspond with the
hundredth quaternion,) the *three additional*
Sabbaths are to be omitted;—and, in lieu
thereof, all the six days of the last week
are to be held as great Festivals, and Sab-
baths, in commemoration of the period
 being completed.

By this means, the three days will be omit-
 ted every four hundred years, as exactly, and
 perhaps in a more ready and more regular
 manner, than in that at present adopted;—
 and the *æra*, or period, will produce exactly
 the same effect as the *Gregorian period*.

Whilst, upon this plan, the use made of the
 periodical revolution of the moon, will be
 merely to *distinguish the years from each other* ;
 by the different days of the week, and month,

in the whole vast period, will be sufficiently, and precisely distinguished, in every different region, and country, by the precise day, and hour, and minute, on which either the *very first New Moon*, or else the *Passover Full Moon* shall fall.

And hence even the very excessive *irregularities* of the *Moon's* motion, in all respects, will be found a most beneficial appointment in the order of Creation.

And the *Sun* and *Moon* will truly be, throughout all ages, to inhabitants upon earth, what they were ordained to be, by THE WORD OF GOD :

Genesis, chap. i.

Ver. 14. *For SIGNS,—and for SEASONS,—and for DAYS,—and YEARS.*

To sum up the whole idea of the *Sabbatic Æra*; it will consist of

1. Twice six months, (of four exact weeks each,) with an additional month of rejoicing, and an *intercalated Sabbath*—for the year.

2. Of a regular observance of *quaternions* of years, with another intercalated Sabbath at the

the end of each *quaternion* ;—for a *Quaternion* ; or a second chronological division of time.

3. Of *Jubilees*—every fifty years ;—for a third division of time.

4. Of *Great Jubilees*, every *quaternion* of *centuries*, or every four hundred years ; for a fourth division of time.

5. Of *Millennial periods*, of six thousand years ; for a division of *times*.

6. And lastly, Of *an entire revolution of Great Jubilees of Jubilees* ;—or of three hundred and sixty Great Jubilees of Jubilees ; for *an entire Æra*.

All this may be deemed matter of mere curiosity ;—and it may be so :—but the coincidence of every idea that relates to all the divisions of *the period*, with the *Law*,—and the *Prophets*,—and the *Gospel* ;—and with the idea of the *seventh millenary*, entertained by the first Fathers of the Church, is surely deserving of attention.

Viewing it only in that light ;—let us pursue a little further, the consideration and elucidation of what has been said, concerning the ordained prevalence of *seven distinctions*, in so many of those wonderful works of GOD, so usually styled the works of nature.

Some of those *distinctions* have just been enumerated in the preceding pages;—but they deserve to be more precisely mentioned, though it be only as matter of mere curiosity;—and though as much brevity, as possible, is proper, on the occasion.

It has been observed, that the *seven Notes* of Music so perfectly accord with the *seven Colours*;—that, if the several spaces occupied by each of the colours in the *prismatic spectrum* be nicely marked, those divisions of the whole *spectrum* will be such, as to answer very nearly to the divisions of a *string* to sound the seven musical notes;—whilst at the same time, those seven colours blended together, in just such proportions, will form the *whitish colour* similar to that of a pencil of the sun's rays.

This analogy, between the manner in which the whole aggregate of light is compounded of its *seven* constituent parts; and that in which a *string**, capable of sounding all

* The string must be twice the length of the *prismatic Spectrum*;—and then the divisions must be, in the following fractional parts, answering to the seven notes in Music:

$$1 \quad \frac{8}{9} \quad \frac{5}{6} \quad \frac{3}{4} \quad \frac{2}{3} \quad \frac{3}{5} \quad \frac{9}{16} \quad \frac{1}{2}$$

all the *seven* notes of music, is divided into its *seven* proper parts ;—or in other words,

It has been mentioned, in a preceding Note, that the effect might be produced by the introduction only of a *minor third*; viz. E flat, instead of E natural: but it will be still more perfectly produced, by the introduction of of B flat (or a minor seventh).

In other words, the divisions of the whole *spectrum* of colours, and its two extremities, will coincide with the key note; a second; a third minor; a fourth, a fifth, a sixth major; a seventh minor; and the octave to the above mentioned key note.

C	D	E ^b	F	G	A	B ^b	C
Ut.	Re.	Mi.	Fa.	Sol.	La.	Si.	Ut.

And the *differences* between the fractional parts of the string, will be the exact *breadths* of the seven different colours of the prismatic *Spectrum*, in this order:

Violet.	Indigo.	Blue.	Green.	Yellow.	Orange.	Red.
---------	---------	-------	--------	---------	---------	------

The utmost limit of the *Red*, being exactly in the middle of the string, or at $\frac{1}{2}$.

The differences of the fractional parts, if the half of the string, or the whole length of the spectrum be divided into 360 parts;—*that is*, the breadth of the colours, will be

80	40	60	60	48	27	45
—Violet.	—Indigo.	—Blue.	—Green.	—Yellow.	—Orange.	—Red.

O 4

And

between the *Quantum* of each of the *seven* colours in the Sun's light ; and the *Quantum* of

And it is again a most striking analogy, and coincidence of circumstances, that if *all the fractions* denoting the seven notes of music, taking in all those denoting the notes *minor* and *major*, (or *flats* and *sharps*,) be reduced to one common denominator ;—that denominator will be 3600,—or 360×10 ;—which leads us to an astonishing reason, founded in harmony itself, for the preference of *the number 360*, the common measure, and proper division of a great circle ; in addition to those ancient reasons, of its freeing astronomical calculation from all fractions ; and of its admitting a division by all the numbers, above and below *unity*, viz. 2, 3, 4, 5, 6, 7, 8, 9.

A reason, so strongly founded in harmony, that, but for the two exceeding little variations of $\frac{5}{3600}$, in the length of the strings, of *C sharp*, and *B flat*, the whole might be reduced to a common denominator of 360.—And whether this *little* variation is founded in exact truth or no, I leave to those to determine, who are better acquainted with the real most exact mathematical proportion of *harmonics* than I can pretend to be —Perhaps, if the *minutely exact* measures of the length of the strings could be adjusted to a still more minute scale, than Dr. Smith, or the ablest investigators of harmonics have yet adjusted them ; even this little variation would not be found ; and 360 itself would be precisely the common denominator.

The curious detail of the reduction of the fractions, denoting all the possible notes in music, to a common denominator

of the vibratory power of each of the *seven* notes in music; is surely not only wonderful, but deserving of high attention.

Sir

nominator of 3600, as I received it from a very curious and learned friend, is here given:

C	$\sharp C$	D	$b E$	E	F	$\sharp F$
	$\frac{1}{1} \frac{5}{6}$	$\frac{8}{9}$	$\frac{5}{6}$	$\frac{4}{5}$	$\frac{3}{4}$	$\frac{3}{4} \frac{2}{5}$
I	$\frac{3}{3} \frac{3}{6} \frac{7}{0} \frac{5}{0}$	$\frac{3}{3} \frac{2}{6} \frac{0}{0} \frac{0}{0}$	$\frac{3}{3} \frac{0}{6} \frac{0}{0} \frac{0}{0}$	$\frac{2}{3} \frac{8}{6} \frac{8}{0} \frac{0}{0}$	$\frac{2}{3} \frac{7}{6} \frac{0}{0} \frac{0}{0}$	$\frac{2}{3} \frac{5}{6} \frac{6}{0} \frac{0}{0}$
		Re.		Mi.	Fa.	
	G	$b A$	A	$b B$	B	C
	$\frac{2}{3}$	$\frac{5}{8}$	$\frac{3}{5}$	$\frac{9}{16}$	$\frac{8}{15}$	$\frac{1}{2}$
	$\frac{2}{3} \frac{4}{6} \frac{0}{0} \frac{0}{0}$	$\frac{2}{3} \frac{2}{6} \frac{5}{0} \frac{0}{0}$	$\frac{2}{3} \frac{1}{6} \frac{0}{0} \frac{0}{0}$	$\frac{2}{3} \frac{0}{6} \frac{2}{0} \frac{5}{0}$	$\frac{1}{3} \frac{9}{6} \frac{2}{0} \frac{0}{0}$	$\frac{1}{3} \frac{8}{6} \frac{0}{0} \frac{0}{0}$
	Sol.		La.		Si.	Ut.

Perhaps this whole matter concerning the division of a string to sound the seven notes of music;—and concerning the division of the several colours, in the *long spectrum* of solar rays, formed by a prism;—and the manner of uniting these colours all together, even in a painted imitation, to produce white, may be better explained by a diagram.

Let X S, therefore, Fig. 1, Pl. $\frac{IV.}{2}$ represent a string of a violin, of twice the length of the spectrum X C.

Let X C represent the whole spectrum, reaching exactly to the middle of the string, where the proper *rectilinear limit*, (the *last diameter*,) is found.

Let

Sir Isaac Newton was so much struck by it, that he has even made it one of his *queries*, whether the harmony and discord of colours, may not arise from the proportions of the vibrations propagated through the fibres of the optick nerves into the brain; as the harmony and discord of sounds arise from the proportions of the vibrations of the air*?

And

Let the lines 1 D. 2 E. 3 F. 4 C. 5 A. 6 B. 7 C, be the divisions of the colours, marked as nicely as possible; and they will be found to be exactly $\frac{8}{9}$ $\frac{5}{6}$ $\frac{3}{4}$ $\frac{2}{3}$ $\frac{3}{5}$ $\frac{9}{16}$ $\frac{1}{2}$ of the whole string.

And the string, so stopped, will be found to sound the seven musical notes before mentioned.

Let X C, the half of the string, be divided into 360 parts;—and the breadths of the Colours;—the divisions of the several parts, will be found to be,—Violet 80—Indigo 40—Blue 60—Green 60—Yellow 48—Orange 27—Red 45.

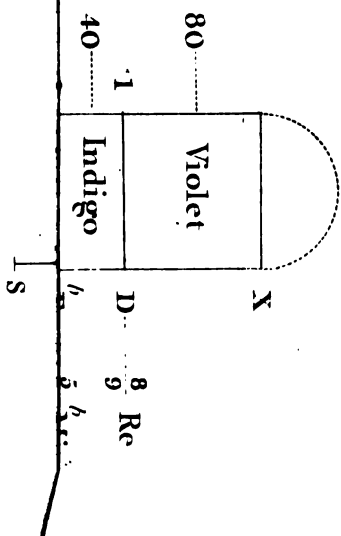
Let a circle, Fig. 2, Pl. $\frac{IV.}{2}$ be drawn, on card, or pasteboard;—let it be divided in these proportions, and let the seven colours be painted respectively, as they are marked in this figure;—and on whirling this circle rapidly round, it will represent a *white*, or rather yellowish white colour, similar to that of real sunshine.

But in order to make the experiment succeed perfectly, each colour should be shaded down in painting, in several tints;

* Optics, Book III. part i. q. 14. Bishop Horsley's edition, Vol. IV. p. 221.

$$\frac{P.W.}{2}$$

Fig. 2.



Published as the Director, by John Wiley, New York, London, and Paris.



And such a sort of analogy runs throughout all nature.

It is now known,—(and it has been known only within a few years, by means of Dr. Herschel's discovery,)—that there are now exactly *Seven Planets* revolving round the Sun :—and they are, (beginning from the lowest extremity,)

tints; from the one extreme adjoining colour, to the other ;—or else the white will not be quite so bright as it should be ;—because, in the real prismatic Spectrum, the seven colours, where they unite, are as it were melted one into another ;—as indeed is the case in all the uniting parts, of all the various links of the chain of the whole stupendous creation.

I cannot conclude without remarking, as a most curious circumstance, that as G. Sol, *the here corresponding middle note* in music, is one of the pleasantest sounds to the ear,—so *green*, the *middle colour*, is also one of the pleasantest colours to the eye ;—and an exact *sixth part* of the whole ;—the so common measure of the division of a great circle.

And I cannot but wish to refer the Reader to that admirable paper of *Addison's*, in the *Spectator*, Vol. V. p. 274. No. 387 ; where he so finely marks out the usefulness and delight of the *Green colour*, to us, in our present situation, and condition, of senses and faculties ;—and at the same time, points out the advantage and benefit of the general vesture of our whole globe of earth being so green.

1. *Herschel's*

1. *Herschel's Planet*;—2. *Saturn*;—3. *Jupiter*;—4. *Mars*;—5. *The Earth*;—6. *Venus*;—7. *Mercury*.

There are also properly (which has been known and ascertained, in like manner, only within a few years of this present wonderful age in which we live; and has been ascertained only by the discovery of *Platina**,) *seven*,—perfect *Metals*, which are *malleable*:—and which are,—

1. *Lead*.—2. *Silver*.—3. *Copper*.—4. *Iron*.—5. *Tin*.—6. *Platina*.—7. *Gold*.

There seem to be also, *properly*, only *seven Semi-metals*:

1. *Arsenic*.—2. *Cobalt*.—3. *Zink*.—4. *Antimony*.—5. *Nickel*.—6. *Bismuth*.—7. *Mercury*†.

* This metal was first made known to the world by *Don Antonio D'Ulloa* in 1748: and accounts of it were first published in the *Philos. Transf.* See *Martyn's Abridgement*, Vol. X. p. 671.

† *Cronstedt*, page 206. Sec. ccxvi. ranks *Quicksilver* amongst the *Semi-metals*.—In a very curious *Dissertation*, in the *Philos. Transf.* Vol. LXXIII. p. 329, it is even deemed worthy to be reckoned amongst the perfect *Metals*. But as mention is even there made, p. 347, of its crumbling to pieces, in some instances, under the stroke of the hammer;—and as it is not *naturally*, on this globe of earth, in a solid state, it may safely retain the rank, which *Cronstedt* has assigned it.

There

There seem to be, in like manner, in reality only *seven primary kinds of Earth*, of which all the rest are composed ;—and they are, reckoning them in the same kind of order analogously,

1. *Strontion*.—2. *Argillaceous*.—3. *Baryt*.
- 4. *Magnesia*.—5. *Calcareous*.—6. *Siliceous*.
- 7. *Zirkon*.

M. Schmeisser, in his System of Mineralogy, names two more ;—the *Adamantine Spar Earth*,—and the *Australis*.

But the experiments of *M. Klaproth* seem to have determined the *Adamantine* to contain no new earth.

And the experiments, both of *Mr. Klaproth*, and *Mr. Hatchett*, whose skill in mineralogy is so well known, have done the same with regard to the *Australis* ;—and therefore, in fact, have left only *seven kinds* of primary earths, as properly ascertained *.

There

* *Dr. Pearson*, in his most valuable publication of the Table of *Chemical Nomenclature*, in his first translation of it added, to the five kinds of earth which were before acknowledged, *Zirconia*, *Adamantina*, *Australa*, and *Strontia* ;—with a mark of interrogation after each ;—

There are also, as it should seem, when fairly and fully considered, exactly *seven* kinds of *Gases*, or *primary kinds of Air*.

By the discoveries of Mr. *Boyle*, Dr. *Hales*, Dr. *Black*, and *La Voisier*, they were at first divided into three kinds:—1. *Hydrogen*—2. *Oxygen*—and, 3. *Azotic*. Or, in other words, —1. *Inflammable Air*,—2. *Vital Air*,—and 3. *Mephitic Air*.

But as the poisonous *mephitic air* of *charcoal* is certainly now known to be most perfectly different from the poisonous *mephitic air* of *aqueous damp*s, we must divide mephitic air into two kinds.

And as mere *hydrogen gas*, or common fixed air—is a very different thing from violently inflammable air,—we must again properly divide *hydrogen* into two kinds.

Whilst the discoveries lately made concerning pure *vital air*, lay us under a necessity of

to denote that the propriety of their place, as new species, was not fully determined. But, since that, he has been satisfied that *Strontia* was fully demonstrated to be a new earth, by *Kirwan*;—and that the fact, as to *Zirconia*, was not disproved;—but that *Adamantina* and *Australa* were to be rejected:—and, therefore, he concludes that there are *Seven*, and seven only different kinds of earth.

distinguishing

distinguishing it from common *oxygen gas* * on the one hand, and from mere *dephlogisticated air* on the other.

We are therefore led to distinguish *airs*, or *gases*, properly into seven primary kinds, as well as *colours* :—which latter indeed might just as well be confined to *three* kinds, by flinging out *orange*, *green*, *indigo*, and *violet* ;—as the *airs*, by flinging out the distinctions of truly *inflammable air*,—*vital air*,—*dephlogisticated air*,—and *carbonic*.

We may, therefore, justly reckon up the *seven primary airs*, or *gases*, analogously to the other natural divisions, as follows :

1. *Aqueous Mephitic*.—2. *Carbonic Air*.—3. *Oxygen*.—4. *Vital Air*.—5. *Dephlogisticated Air*.—6. *Hydrogen*.—7. *Inflammable Air*.

It has been remarked, in the preceding *Dissertations* * ;—that the fluid of *Heat* or *Fire*, as well as the existence of colours, is known to us in *seven* perfectly distinguished and different states ;—which have been enu-

* It is now known that *water* is formed by a compound of *hydrogen* and *oxygen*.

† Supplement, p. 57.

merated in the same sort of analogical order, as follows :

1. *Fixed Fire**. — 2. *Quiescent Fire*†. — 3. *Radiant Caloric*‡. — 4. *Flame*. — 5. *Meteoric Vapour*§. — 6. *Electric Fluid*. — 7. *Light*.

There are also properly just *seven* different kinds of Liquid substances ; namely,

1. *Bitumens*. — 2. *Oils*. — 3. *Spirits*. — 4. *Animal Secretions*. — 5. *Water*. — 6. *Vapour*. — *Subtil odoriferous Fumes*.

For, as to the two superior fluids ; *Air*, and *Fire* ; — they are indeed *in all* : — and even water owes its very fluidity to *fire* ; which is in it, as well as in every one of these *Liquids*.

There seem also most properly to be *seven* kinds of really pellucid *Gems*, or precious *jewels* ; the others, being either variations, and mixtures of the component parts of these ; — or else *mere stones*, and petrifications ; and therefore rather to be deemed of a secondary kind.

* Rendered solid in metals.

† Expanding metals, and perceived in warm bodies.

‡ Appearing in red-hot iron, and in burning bodies.

§ *Ignes fatui*, and *shooting stars*.

The

The Jewels are,

1. *Ametbyst*.—2. *Sapphirc*.—3. *Beryl*.—
4. *Emerald*.—5. *Yellow Diamond*, or *Topaz*.—
6. *Hyacinth*, or *Jacynth*.—7. *Ruby**.

There

* The fiery red *Carbuncle* is only a particular kind of *Ruby*.

The deep red *Sardius*, and the *Cornelian*, are only mere precious *Stones*; and not pellucid *Jewels*.

The red *Garnet* is, in fact, not a Jewel, but a mere *stone*; and has sometimes even been considered, as only *Quartz* impregnated with *Iron* §.

And the golden green *Chrysolite*,—belongs properly to the same class with the yellow *Topaz* †; if it is to be at all deemed a sort of *Jewel*, and not rather, as well as the greenish yellow *Chrysoprase*, or the *Chalcedony*, or *Agate*, a mere *Gem*.

Whilst the *Topaz* itself is nearly connected with the *Diamond*;—as the true Oriental, *East Indian Topaz* is almost colourless, and melts (with *borax*) in heat:—and the *Diamond* itself is now known to consume in a strong fire, even with a flame †.

Perhaps the *Diamond* ought not to be reckoned amongst the *Gems* at all; but to be placed *per se*,—above all,—and to be considered merely as an *inflammable substance*,—*Schmeisser* has placed it †† by itself; because of its being so entirely combustible, and to be reduced to mere *aid of fire*.

§ Cronstedt, p. 77.

† Ibid. p. 52, 53. Sec. xlvi. xlvii. Schmeisser, Vol. I. p. 72. 113. c. viii. xix.

• Schmeisser, Vol. I. p. 62. 282. Spec. iii.

†† Schmeisser's Mineralogy, Vol. I. p. 282.

And consistently with the observations made, in the annexed note beneath, they are,—according to the same mode of classing with the preceding septenary divisions :

The Chameleon *Opal*, with its various colours, according to the light in which it is held, may be deemed a species of *Flint*, or filiceous *Stone* *;—and the *Labrador Stone*†, which has the same properties, is a sort of *Feld Spar*.

The pale brown *Cat's Eye*, with its white moveable spot playing about in it; is also a species of the filiceous genus, properly called *Feld Spar* ‡ :—and all of these may be classed, as indeed they have been, with the *Onyxes*.

The *Jasper*, is even a stone found in considerable masses; in veins and beds, and sometimes forming whole parts of rocks§.

And the blue *Turquoise*, or *Ligure*,—and the gold and blue *Lapis Lazuli*, are mere ores;—and, as precious Gems, to be properly included in a class by themselves.

We may perceive, therefore, from all these considerations, as it appears to me, that on full and due consideration,—as there are only *seven* really *pellucid Gems*, or perfect *Jewels*; so also there are, in reality, only *seven* different kinds of what are properly called *Gems*, or *precious Stones*;—which are as named above.

To mention any others, besides these, with them; appears to me to be as unreasonable, as to class the purple *Porphyry*,—the red Egyptian *Granite*,—the green *Verde Antique*,—the black (*Thebaic Marble*, spotted with gold,)—the *Basalt*,—the variegated greenish *Serpentine*,—or the *Brocatello Marble*,—with *Jewels*.—All these latter are most valuable *Stones*;—but are neither *Jewels*, nor *Gems*.

* Schmeisser, Vol. I. p. 139.

† Ibid. Vol. I p. 134.

‡ Ibid. Vol. I. p. 130. 137.

§ Ibid. Vol. I. 120. Spec. xxii.

1. *Garnet*.—2. *Turquoise*, or *Ligure*.—3. *Onyx*.—4. *Green Jasper*.—5. *Sardonyx*.—6. *Cornelian*.—7. *Sardius*.

There seem also to be just *seven* kinds of *Salts*;—namely, three *alkalines*,—three *acids*,—and *neutral salt* *;—and they may be thus arranged:

1. *Mineral Alkali*.—2. *Vegetable Alkali*.—3. *Volatile Alkali*.—4. *Neutral Salt*.—5. *Marine Acid*.—6. *Nitrous Acid*.—7. *Vitriolic Acid*.

There seem also to be *seven* kinds of *Attraction*; namely,

1. The attraction of *Cohesion*; which acts inversely as the cubes of the distances.
2. The attraction of *Gravitation*; which acts inversely as the squares of the distances.
3. The attraction of *Crystallization*; which there is reason to consider as different from both of the preceding kinds.
4. *Capillary Attraction*; the nature of which is acknowledged by the ablest philoso-

* See Bishop Watson's excellent *Chemical Essays*, Vol. I. p. 144.

phers to abound with so many difficulties * ; and which seems to be the same with *Glandular Attraction*.

5. *Luminary Attraction* ; or that by which rays of light are refracted, and reflected, according to *Sir Isaac Newton's* ideas, in his *Opticks* †
6. *Electrical Attraction* ; now well understood to exist in so many bodies.
7. *Magnetical Attraction* ; the properties of which, from the discoveries of *Dr. Knight*, *Mr. Mitchell*, and *Mr. Canton*, appear so truly wonderful.

We may further add, (consistently with what has been already remarked,)—that though in general there are only *five Senses* enumerated as belonging to man, yet that, in reality, and when duly considered, there are *seven*, which may be thus arranged :

1. *Tasting*.—2. *Smelling*.—3. *Sense of Pain*.—4. *Common Feeling*.—5. *Sense of Pleasure*.—6. *Hearing*.—7. *Seeing*.

* See Cote's Lectures, p. 137.

† Book II. Part iii. Prop. 12 and 13, to 20.

And lastly, there are also properly *seven* *Vocal Sounds*, and no more. We call them *vowels*; and make them only five in our language: but in reality (e) has two sounds, which never can be confounded together, or made the same; and so has (o)*. The Greeks therefore rightly made the number of vowels *seven*, by adding (η) and (ω):—and in very truth no art whatever can by any means add an *eighth vocal sound*, that shall be perfectly different from them. The consonants, in different languages, may be different in number, according to the powers, and elegance, or poorness and rudeness of the composition;—but the vocal sounds must ever, be the same:

a	e	ee	i	o	oo	u.
α	ε	η	ι	$\omicron$	ω	υ .

As to reducing the number to *five*; they might almost as well be reduced to *three*, by confounding the (e) with the (i), and the (o) with the (u).

* We have examples of the two sounds in—

~~Legends—letters—not—noble—nothing—notation.~~

η e o ω o α

~~Let—me—yet—be—so—help—to—some.~~

e η e η ω e α o

In truth, the musical notes, and the colours, and all the other septenary divisions, might just as well be reduced to *five*, or to *three*:—for *green* is compounded of *blue* and *yellow*;—and *orange*, of *yellow* and *red*;—and *violet*, of *blue* and *red*;—and *indigo* might be considered as only exceeding deep *blue*. Take away these four compounds,—and there will remain only blue, yellow, and red.

The ancients had only *three colours* for painting*, *red*, *yellow*, and *blue*, (or *purple*;)—and the first *Lyre* is said, by *Diodorus Siculus* †, to have had only *three strings*.

And we may conclude these observations, by remarking, that perhaps those words of our most elegant Poet, *Dryden*, were indeed more literally true, than he himself was at all aware of, when he wrote them;

*From harmony, from heavenly harmony,
This universal frame began :
From harmony to harmony,
Thro' all the compass of the notes it ran,
The diapason closing full in man.*

* In fact, they long used only two, namely,—*red*, and *yellow*; except white and black, which are no colours at all. Plinii. Hist. Nat. Lib. XXXV. cap. 6. sec. xxxii.

† Lib. I. 106. p. 20. Weßelingii,

All the preceding extraordinary *analogies*, are placed in one point of view, in the annexed Table:—from the inspection of which, still further *approximations* between them, will appear to a contemplative mind:—and still further conclusions *may* be drawn, than I have ventured to mention on this occasion.

And at the same time it is singularly curious to observe, how naturally all the common distinctions of things, in the works of creation around us, fall into *septenary* divisions, even to a common and unphilosophical mind, merely seeking to distinguish things one from another, by their ordinary external appearances*.

It

* The apparent kinds of Earths, that differ most obviously, and instantly to the *common* eye, are *Seven*, viz.

1. Argillaceous, or *Clays*.—2. *Boles*.—3. *Asbes*.—4. Vegetable *Mould*.—5. *Sand*.—6. *Magnesia*.—7. Calcareous, or *Chalk*.

So the different kinds of *Stones*, obvious to the *common* eye, are *Seven*.

1. *Slate*.—2. *Spars*.—3. *Marbles*.—4. *Quarry Stone*.—5. *Pebbles*.—6. *Talcs*.—7. *Flints*.

The different kinds of *Plants*, most obvious, at first glance, on beholding the face of the earth, are *Seven*.

1. *Thorns*

works of Creation, to emblematical, spiritual, and Divine distinctions, of an higher kind:—that in the sublime prophecy of the Book of *Revelations*, only *seven emblematical Gentile churches* are named;—though it is so very well known, that at the very time of the Prophecy, there were other Christian Churches amongst the Gentiles;—and particularly those celebrated ones of the *Thessalonians*; and at *Corinth*, at *Antioch*, and at *Rome*;—which last were not only as much, but more interested in the words of the Prophecy than any others.

There must, therefore, have been some important deep meaning, intended to be marked out. For no other reason can very easily be assigned, for the so confining *a message*, from The GREAT LORD AND DELIVERER, to Christians at large.

The Seven Churches are,

1. *Ephesus*.—2. *Smyrna*.—3. *Pergamos*.—
4. *Thyatira*.—5. *Sardis*.—6. *Philadelpbia*.—
7. *Laodicea*.

And although *these* may have been more
imme-

immediately under the care and direction of *the Holy Apostle and Prophet John*;—yet it is surely very remarkable, that their number should be even just *seven* *;—and that *these*

* Besides the remarkable instances of sacred *septenary divisions* already mentioned, we have another in the Divine Mosaic Law with regard to the offering of the *first fruits*.

From the *wave offering of the sheaf* of the first fruits of the harvest, to the *wave offering of the loaves of bread*, was appointed to be *seven weeks* complete, and *seven Sabbaths* complete.

See Leviticus, chap. xxiii. ver. 11. 15, 16, 17. 20. Deuteronomy, chap. xvi. ver. 9, 10.

We have still another, also, in that remarkable institution of the *Feast of Trumpets* of Celebration, in the *seventh month*;—and of the *Great Day of Atonement*, or *Expiation*, in the same *seventh month*.

See Leviticus, chap. xxiii. ver. 24. 27; and Deuteronomy, chap. xxix. ver. 1. 7.

And we are informed, that in further strict observance of this institution, it was the custom, during many ages, for the High Priest, for *seven days* before the Day of Expiation, to continue constantly in the Temple, studying the Book of the Law, that he might be perfect in it, against the performance of the service of *that Day*.

See Sir Isaac Newton's Observation on the Apocalypse, Vol. V. p. 455. Bishop Horsley's edition.

seven

Seven, receiving admonitions as types of others dwelling on the face of the whole earth, should bear, in their number, such a typical affinity to the great division of our whole habitable system of solar worlds, as the *seven Planets* are now understood to be.

Can it be a stretch of thought extended too far, to consider even every one of *them* concerned in the wondrous work of Redemption;—and in the word of Revelation?—perhaps it is only a stretch of thought not extended far enough;—since the inspired Apostle tells us, concerning the great work of Redemption, that these are things,

1 Peter, chap. i.

Ver. 12. *Which the Angels desire to look into.*

I fear to be rash:—but I perceive, in my own mind, obvious conclusions, which I neither choose, nor will venture, at least as yet, to utter;—though they be conclusions only leading to good, and holy hope.

Here then, let this matter, as to the consideration of the *natural fitness*, as well as of the sacredness

sacredness of the number Seven, in the division of time, for the present rest.

May the *Seventh Day*, be yet,—be ever yet,—an *Holy Sabbath* to THE LORD OUR GOD ;

Notwithstanding any fancied philosophical refinements, of mistaking philosophers, losing sight of THE GREAT CREATOR ;—or however men may have been provoked, by the impositions of blind superstition, to fly into the contrary extreme of impiety.

One thing further, however, does perhaps deserve our deepest consideration.

And that is ;—though the institution is so sacred ;—though the wishes of many serious minds,—and though the excellent laws, and designed custom of our country is, that it should be observed ;—yet, in reality, under the present circumstances of things, *how* can it so well be observed as it ought to be ?

Serious people, intending to train up their families in the fear of God, may go to church ; and, what is still more to the purpose, may, according to the advice of the holy Psalmist,

Commune

Commune with their own hearts, in their chambers, and be still *.

But what are the drudging servants of the family to do?—for whose sake so very much, the institution was appointed?

Let it rather be asked, in plain terms, *what can they,—what do they do?*

Yet here again,—perhaps, the fault is neither in heads of families, nor in dependants;—in high or in low,—in rich, or in poor;—but in the wrong computation of time.

In the Holy Scriptures we read,

Genesis, chap. i.

Ver. 5. Καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωὶ, ἡμέρα, μία.

And there was an evening, and there was a morning (one day, or) the first day.

Ver. 31. Καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωὶ, ἡμέρα ἕκτη.

Ver. 31. *And there was an evening, and there was a morning, a sixth day.*

* Psalm iv. ver. 4.

Or as our translation has the words, in the received English version :

Ver. 5. *And the evening and the morning were the first day.*

31. *And the evening and the morning were the sixth day.*

A natural day consisted then, at first, of an evening and of a morning ;—beginning with the dark and gloomy part ; and ending with the full enjoyment of the cheerful light.

Why was this appointment *subverted*?—Why was this original order broken through?

Why was the *morning and the evening*, the emblem of *life first, and then death*, made a day ; instead of *the evening and the morning* ;—instead of the emblem of *life bursting forth from the bands of death* ?

It is this change alone, that has introduced the unavoidable overthrow of the original solemn, and sacred observance.

According to the *original institution of the day*, the Sabbath *might* indeed be duly observed ;—*but according to the modern limits*, and divisions of the day, it cannot fully be observed.

Whilst we continue to reckon the day,—from twelve o'clock at night, till the same hour the ensuing night ;—we render it impossible that such a period should be passed *without necessary work* ; unless the decent cleanlinesses of life are to be neglected ;—the neglect of which, would be an odd sort of *sacred observance*.

But if we take the division of the day, as we find it to have been instituted originally ;—that *an evening and a morning were a day* :—and if we begin the day, as the Jews actually did, at *six o'clock* in the evening ;—then nothing can be more obvious, than that the observance might, with ease, and pleasure, be ever most sacredly adhered to.

All decent, necessary preparations, by way of order, and cleanliness, might be finished, in every capacity and station of life,—by the greatest, and by the least,—before *six o'clock*, on our present Saturday evening ;—and *the Sabbath*, the *holy rest*, for man, and for beast, might, in every sense of the word, be observed, from that time, till *six o'clock* on our Sunday evening ;—and then every one might return to his labour ;—and family concerns

ould be decently fet in order again, as usual, before the hour of sleep.

And it would indeed appear, by the great convenience of the arrangement, and by the real refreshment and advantage of the whole day, that most truly the Sabbath was appointed for man's greatest benefit.

*The Sabbath was made for man,—and not
an for the Sabbath.*

Mark, chap. ii.

Ver. 27. Τὸ Σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, ἐχ ὁ ἄνθρωπος διὰ τὸ Σάββατον.

These are the apprehensions of an honest, humble mind;—no ways wishing to impose opinions upon others;—or to change any established customs;—and perfectly aware how much a change of custom might be abused;—but merely wishing to offer fair considerations, (as far as he can apprehend any such himself,) to the minds of those whom they may most concern.

And wishing only—*Truth to prevail.*



(229*)

VIII.

A DISSERTATION

CONCERNING

THE CREDIBILITY OF MIRACLES,

EVEN FROM OUR EXPERIENCE

OF

PHILOSOPHICAL FACTS.

*Intended as some further Reply to Mr. Hume's
Argument.*

VOL. III.



No. VIII.

A

DISSERTATION

CONCERNING

THE CREDIBILITY OF MIRACLES,

AND

their not implying any Natural Impossibility:

REFERRING TO

Vol. I. p. 137, Octavo Edition ;

AND TO

P. 88, Quarto Edition.

THE metaphysical answer, to that subtil
mischievous argument of *Hume*, derived
in the idea of Miracles being contrary to
experience, may justly be left in the hands
Dr. *Campbell*, Dr. *Beattie*, and of those
other excellent writers, who so soon stood

Q3

forth

forth to meet this dangerous adversary of the cause of Truth*, in his own subtil manner of reasoning ; and to stop, if possible, the fatal progress of his malignant efforts.

But there is still one other light, in which the matter perhaps ought to be examined ; and in which the *mighty works* related to have been wrought by the Prophets of God, and by *The Word of The Lord*, ought to be attended to, that has hitherto been nearly passed over in silence ;—and yet deserves most serious consideration.

—Deserves consideration, especially from the natural philosopher, and the chemist,—and that they both should jointly bear an honest testimony, in the cause of truth, against arguments founded so very much on presumptuous ignorance, and on perverse misinterpretation.

For the fact is,—that the Miracles recorded in Holy Writ, are not so entirely contrary to *all experience*, as *Hume* has stated ;—and that, though nothing but the Divine Power, and Word of God, could have brought them to pass, just *at the time*, and *in the manner*, in

* Surely a no less dangerous adversary than *Voltaire*, or *Gibbon*.

which

which they were wrought;—yet that there are *operations*,—*causes*,—and *effects*,—known to exist in the nature of things,—and of which we *have experience*,—that might produce, on other occasions, and in a flower manner, even some such events, as are many of the Divine Miracles, so blasphemously scoffed at.

There cannot be a doubt, but that every *Miracle*, related in Holy Scripture, was wrought, at the time, merely by the *immediate command*, and interposition of THE ALMIGHTY;—and, without such immediate *Divine Command*, would not have come to pass:—but nevertheless we may be assured, that the GOD OF TRUTH would never counteract, or set aside, His own all-wise established *Laws of Nature*;—and that, therefore, whatsoever mighty work has at any time been wrought, has always been in perfect consistency with such all-wisely established laws;—and has ever been wrought by powers operating in obedience to them. Surely then, it is even our duty, (not only as some further answer to *Hume's* subtil argument; but also for the sake of rendering the works, and ways of THE MOST HIGH, more truly admired, and to be apprehended

with more delight ;—and as a matter of right enquiry,) to labour to discern, if possible, *what* mighty *agents*,—*what* mighty *powers* have been brought into action, on any *miraculous* occasion,—considering, as the inspired Penman has expressed it,—*That fire, and hail, snow, and vapours, winds, and storm, are all fulfilling His Holy Word**.

It has been well observed, by a very useful writer † ; “ That as GOD has not revealed any thing which is not intelligible, and plain, when revealed, and because revealed ;—so HE has not revealed any thing which cannot be proved *to be credible*, even by a process of reasoning ;—nor has HE required us to believe Revealed Truths, without the strongest evidence, that HE has revealed them ;—such evidence is irresistible, if our own perverseness, or wickedness do not hinder.—GOD requires us to be reasonable creatures in the Church, as well as in the world ; and able to give a reason of the hope that is in us.—He would have us know the CERTAINTY of those things where- in we have been instructed.”

* Psalm cxlviii. ver. 8.

† Jesse, on the Scriptures, p. 27.

How then can we hesitate enquiring, to the uttermost, as to plain matter of fact?—enquiring *what* actually was done,—when any recorded miracle was wrought?

A blind superstitious credulity, without the trouble of thinking;—which is far from honest conviction, founded on reflection;—and further still from any due maintenance of the cause of *Truth*;—has both given occasion to the blasphemies of blasphemers;—and has too often rendered the mind incapable of giving a bold satisfactory answer, to those *who ask a reason* for the faith, and *for the hope that is in us* *.

Let the honest unprejudiced enquirer calmly consider, whether the blasphemous and presumptuous cavils of *Hume*, and of other subtil introducers of what have been rendered, too extensively, fashionable opinions;—of opinions taken up by hasty followers, as the *ipse dixits* of overbearing men, calling themselves *Philosophers*; may not, even by *such means as obviously occur to a truly philosophical mind*, be shewn to be ill founded.

And whether the ignorant scoffs of those

* 1 Peter, chap. iii. ver. 15.

rash scoffers also,—such as *Bolingbroke* and *Voltaire*, who have reviled SACRED WRIT, as containing, besides Miracles, the narration of *impossibilities*, should not be turned upon themselves ;—as proofs of the scantiness of their information ;—and of their childish unacquaintedness with true philosophical knowledge ; and with things that really do exist ;—and with which they might have been acquainted, if they had taken the trouble of obtaining only a little further real science.

Let us then examine, though with awful reverence, whether it cannot be made to appear, that some other of the Divine Miracles, related in Holy Scripture, besides that of the *Passage of the Red Sea*, do imply no impossibilities :—and that, on the contrary, we may even perceive something of the identical, *natural* causes, by the operation of which they might be effected.

The separation of the waters of the Red Sea, to produce the tremendous effect of the preservation of the Israelites, and of the destruction of the Egyptians, seems manifestly, from the words of *Moses* himself, to have been produced by such a concurrence of circumstances of wind, and tide, and shoals, according

cording to the observations in the pages that have been referred to, as may possibly have again produced such a recess of its waters, and left such a passage free, at some time or other, in ages succeeding that event;—and as may still do so again;—though any such subsequent phænomenon has hitherto passed unnoticed, and without being recorded; —and though most undoubtedly no human being could ever foresee when such an event would take place; —and its being produced, *at any particular appointed time*, must have been as much *an immediate act of DIVINE power and interposition*, as the creation of the elements themselves.

And that the translation of the LXX is right, concerning its being a *South wind* that caused the *Red Sea* to go back, in order to prepare a passage for the *Israelites*,—seems to be confirmed by the obvious propriety of a similar translation, in the Septuagint, of the 13th verse of the 10th chapter of Exodus, with regard to another miracle;—where the LXX, in like manner, affirm it to be a *South wind* which brought the *Locusts*, as one of the plagues of Egypt.

In our translation in the English Bible, (the excellence of which is nevertheless in general admirable, and, unquestionably, fully sufficient,

sufficient, and perfect in all points relating to doctrine,) we read,

Exodus, chap. x.

Ver. 13. *The Lord brought an EAST WIND upon the land all that day, and all that night: and when it was morning, the EAST WIND brought the Locusts.*

But in the Septuagint, we read,

Ver. 13. —καὶ Κύριος ἐπήγαγεν ἄνεμον νότον ἐπὶ τὴν γῆν, ὅλην τὴν ἡμέραν ἐκέκην, καὶ ὅλην τὴν νύκτα.—Τὸ πρωὶ ἐγενήθη, καὶ ὁ ἄνεμος ὁ νότος ἀνέλαβεν τὴν ἀκρίδα.

Ver. 13. *And The Lord brought a SOUTH WIND upon the whole land that day, and that whole night:—the morning came, and the South wind helped the Locust (to come).*

A *South wind* was much more likely to bring the locusts from *Arabia*, their natural country, than an *East wind*; which would blow only from *Persia*, and from *Palæstine*, and rather keep them away, than bring them,

We

We have here then again, in this miracle, the operation of a natural cause, consistent with our experience;—though the Egyptian magicians could not imitate this terrible miracle, either by their juggling tricks, or by any power over this natural cause.

They could neither command *a strong South wind to blow*;—nor could they cause immense swarms of locusts to be just within the power of its blast, when it did blow*.

With regard to ELIJAH's being fed by ravens†;—and with regard even to *Jonah's* being in the belly of the whale, three days, and three nights;—it has been shewn‡, in the

* Locusts of the real *Arabian* destructive kind, are sometimes carried by winds to most remote countries, to which they by no means belong. Some of them were even blown over into this island, in the year 1750, and fell in the streets of London.—I have two now, in spirits, and at present turned yellow;—but which were quite green, and alive, when I put them into the bottle with my own hand:—they were with several others picked up, near the Monument, on Fish-street-hill, in July 1750.

† 1 Kings, chap. xvii. ver. 4. 6. Some considerations on this subject may be seen, Vol. I. p. 292, in this edition, and p. 194, quarto.

‡ Jonah, chap. i. ver, 17. Some considerations on this subject may be seen, in Vol. II. p. 400. 404. in this edition,

the preceding volumes, that there is nothing either incredible in the account, or impossible, even consistently with absolute facts, *now* well known in *Natural History*.

And having so ventured, in the First Volume of this Work, to make a few obvious remarks on *Elijah's* being fed by ravens,—in order to remove those gross and scurrilous objections that had been adduced by blasphemers;—it may now not be beside the purport of this present Dissertation, to add also, some few as obvious remarks, concerning *Elijah's going forty days and forty nights, in the strength of the bread he received from the*

tion, and p. 601. 603, 4to.—And as to the rest of the history of *Jonah*, and his great fretfulness because *Nineveh* was not destroyed in *forty days*, according to his prophecy;—(though indeed it afterwards actually was destroyed in *forty years*, or forty prophetic days;) we may truly observe, that in this, as in all other instances, the Holy Scriptures of Truth fairly relate, without prevarication, the infirmities, and failings of all the Servants of God:—and *Jonah's* disobedience in not going to *Nineveh* at first ¶; and his unreasonable fretfulness afterwards, are no more concealed, than *Sarah's* || mocking incredulity; or than *St. Peter's* denial of Our Lord §, and his too tenacious adherence to Jewish observances †.

¶ *Jonah*, chap. i. ver. 3.

|| *Genesis*, chap. xviii. ver. 15.

§ *Matthew*, chap. xxvi. ver. 74.

† *Galatians*, chap. ii. ver. 11, 12, 13, 14.

Angel;

Angel; as related in the First Book of Kings, chap. xix. ver. 8.

There cannot be any doubt of a positive Divine interposition;—nor of the real appearance of the Angelic Messenger;—nor of the great refreshment, and strength which *Elijah* received, on arising, and eating of the cake, and drinking of the cruse of water.

There cannot be any reasonable doubt of the whole being truly miraculous;—but as we ought always to be exceeding cautious, in reading the account of any miracle, on the one hand, to allow the whole its full weight;—and ought not to deny its being possible, that *Elijah might* be supported by the strength of this food alone for forty days and forty nights:—so, on the other hand, it is doing no real service to the cause of Truth, nor to the authority of Holy Writ, to endeavour to render every account of a miracle as incredible as possible:—and, therefore, surely we may be allowed soberly to consider what is the fair purport of the whole narration.

And if we do this,—we shall find, that after being told of his having eaten of the cake, and having drunk of the cruse the second time, the expression merely is,

That

That he went in the strength of that meat forty days and forty nights.

It is not actually said, that *he fasted forty days and forty nights*;—nor is it necessarily to be implied, from the words, that he went in the strength of that *particular eating alone, forty days and forty nights.*

It is not said, that either the cake or the cruse were *taken away* after he had eaten.—And, for aught that appears in the text to the contrary, the Prophet might take both with him, for his sustenance on the journey.

The expression, as translated in the Septuagint, seems even to imply that he did so: for,

1 Kings, chap. xix.

Ver. 8. —ἐπορεύθη ἐν τῇ ἰσχύϊ τῆς βρώσεως ἐκείνης τεσσαράκοντα ἡμέρας, καὶ τεσσαράκοντα νύκτας.

May very properly, and even with more precision, be translated,—*He went in the strength of that kind of food*—(than, *He went in the strength of that eating*;—or *of that meat*) *forty days and forty nights.*

Knowing then how travellers have actually been supported for a long while, by a
very

very few hard eggs;—knowing also how very little food *Arabs*, and inhabitants of eastern countries, do to this hour find sufficient for nourishment; we may without profanation conclude, that this sacred person took the remainder of the supply, left him by the Angel, and carried it with him, on his journey;—and fed upon it at intervals sparingly;—and that he might possibly also replenish the cruse from some spring.

And even, if the expression had implied, that he did fast *forty days and forty nights*;—yet, perhaps, there could be no blasphemy in saying, that considering the well-known, and thoroughly-received idea of *fasting*, according to the Mosaic Law; and according to Eastern ideas even at present, it might imply no more, than the *eating no bread*, (or *sustenance*) *whatever*, or *drinking of any water*, *from sun-rising to sun-set*, (or rather, from six in the morning, to six at night):—and that, therefore, *Elijah* might have been said (even if it were necessary to have been so said), to have *fasted forty days and forty nights*; even if he had only *in such manner fasted*, during that whole time;—and had indeed eaten of the cake, at intervals, in the night;

—or had even every night regularly eaten of the cake ; and had every night drank of the cruse of water ; either still remaining, (or replenished by some spring he might meet with).

Why should access to the reading of the Holy Scriptures, be rendered *more difficult* than needful ; by an unwarranted, unnecessary introduction and adoption of ideas, not fairly conveyed in the *real* words of Holy Writ ?

The following passages in the Holy Scriptures, should be thoroughly considered, before we venture to decide upon the real meaning conveyed in any of those expressions where we find the fasting for a number of days and nights mentioned.

Acts, Chap. xxvii.

Ver. 33. — Τεσσαρεςκαιδεκάτην σήμερον ἡμέραν προσδοκῶντες, ἄσιτοι διατελεῖτε, μηδὲν προσλαβόμενοι.

Ver. 33. *This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing.*

Luke, chap. ii.

Ver. 37. Καὶ αὕτη χήρα ὡς ἐτῶν ὀγδοήκοντα τεσσάρων, ἣ ἐκ ἀφίσατο ἀπὸ
τῆς

τῷ ἱερῷ, νηστείαις καὶ δεήσεσι λατρεύουσα
νύκτα καὶ ἡμέραν.

Ver. 37. *And she was a widow of about
four score and four years, who departed not from
the Temple, worshipping with fastings and pray-
ers night and day.*

1 Samuel, Chap. xxxi.

Ver. 13. Καὶ λαμβάνουσιν τὰ ὀστέα
αὐτῶν, καὶ θάπτουσιν ὑπὸ τὴν ἄρουραν τὴν
ἐν Ἰαβεὶς, καὶ νηστεύουσιν ἑπτὰ ἡμέρας.

Ver. 13. *And they (the men of Jabesh after
burning the bodies of Saul and Jonathan) took
the bones and buried them under an heap of earth,
(a barrow) in Jabesh, and fasted seven days.*

Nehemiah, chap i.

Ver. 4. *I sat down and wept and mourned
certain days, and fasted.*

Judith, chap. iv.

Ver. 13. *For the people fasted many days in
all Judea, and Jerusalem.*

2 Esdras, chap. v.

Ver. 20. *So I fasted seven days mourning and weeping.*

2 Esdras, chap. vi.

Ver. 35. *And it came to pass, after this, that I wept again, and fasted seven days in like manner.*

Now certainly all these accounts of *fasting*, could not possibly imply any thing more, than abstaining from food from six in the morning till six in the evening; and the taking, even in the night, only just sufficient *ordinary food* to support life; and the avoiding delicacies. This is the idea of fasting, to this very hour in the East.

The history of Elijah's fasting, therefore, whatever the fact really was, is out of the reach of the scoffs of blasphemers.

With regard to another narration that has been subjected to scoffing,—the supposed *speaking of the Ass**, on which *Balaam* rode; I have, in another work†, endeavoured to show,

* Numbers, chap. xxii. ver. 28. 30.

† Munimenta Antiqua, Vol. I. p. 184.

from

from the context, and from a fair translation of the verses, that the whole was merely the subject of a *vision*, or a *dream* ; and therefore, that the organs of the animal itself had no employment on the occasion, nor was any thing impossible, or contradictory to natural history either effected, or affirmed to have been done.

In another work, also *, I have endeavoured to show, from experience, and from philosophical facts, that there is nothing impossible, or incredible, in the account given of *great stones having been rained down from heaven*, as related in the Book of Joshua*.

And I will now venture to add, with regard to the destruction of the greater, and better part of the army of *Sennacherib*, King of Assyria, by an Angel of THE LORD ; that there can scarce remain a doubt, but that the immediate natural instrument, (the power put in action by *the Angel of the Lord* ; and which we may add, would not have operated, on that precise occasion, but by being so

* Joshua, chap. x. ver. 11.—See an Essay, entitled *Remarks concerning Stones said to have fallen from the Clouds, in these days, and in ancient days*, p. 18.

brought forward by the influence of the obedient Angel,) was in reality the dreadful *hot wind*, the *Samiel*, of which, from travellers, and natural historians, we gather so many horrible accounts.

This *Samiel* is, as we are informed by that intelligent traveller, Mr. Ives*, a noxious blast to which travellers are sometimes exposed in passing the desert of Arabia, in the months of July and August. In some years it does not blow at all; but in others it comes six or eight times; but seldom continues more than a few minutes at a time; and passes with the quickness of lightning while it produces its effects. It flies in streams of no great breadth; so that some persons, at no great distance from each other, may escape;—and others at a few miles distance be exposed to different *Samiels*. The blast occasions instantaneous death to every man or beast that happens to be with the face towards it;—and after death, the limbs on being pulled will separate from the body; so absolute is the dissolution.—Those who are used to the country perceive, Providentially, a

* Ives's Travels, p. 76, 77. 275.

short warning, by a thick haze in the horizon, and by a sensible alteration of the air ;— on which occasion the only means of escape is, for travellers to lie prostrate with their faces close to the ground, and their feet towards the *Samiel*, and to continue so till it is passed.—It is known in all the desert of Arabia, and particularly between *Baghdad* and *Aleppo*.

A similar account we have from *Niebuhr*, one of whose servants perished by it ; though, by means of using the above-mentioned precaution, not more than four or five other persons, died by it, of the whole caravan with which he journeyed *.

But *Maillet* † speaks of near fifteen hundred persons out of another great caravan going from Egypt to Mecca, (on which road it is also met with,) having lost their lives by it.

Cbardin says ‡, it sometimes makes a hissing noise, and appears red and fiery.

And the curious Mr. Harmer very fairly

* Description de l'Arabie, p. 7, 8.

† Maillet, Letter xiv. p. 232. 228.

‡ Tom. II. p. 9.

suggests*, that this might be the dreadful burning that consumed those Israelites *who were in the uttermost parts of the camp at Taberah* †.

As, therefore, from what we read, it should seem that Sennacherib, after he had departed from *Lachish* for *Libnah*, again changed his course, and marched to meet Tirhakah, king of Ethiopia ‡; we may very justly conclude, that on his way toward Egypt, he might meet with the streaming blasts of this terrible *Samiel*, brought in a most extraordinary manner, and in a most astonishing degree, by the command of the Angel of the Lord;—which *streaming blasts* destroyed the greater part of his Assyrian army, and obliged him to return with disgrace and confusion.

It is very remarkable that the very words of the denunciation of his punishment, convey an idea that it was in this very manner:—for they are,

2 Kings, chap. xix.

Ver. 7. *Behold I will send a blast upon him,*

* Observations, Vol. IV. p. 319.

† Numbers, chap. xi. ver. 1.

‡ 2 Kings, ch. xix. ver. 9. Isaiah, ch. xxxvii. ver. 9.

Or as the Septuagint has it,

Isaiah, chap. xxxvii.

Ver. 7. Ἰδὲ ἐγὼ ἐμβάλω εἰς αὐτὸν
πνεῦμα,

Ver. 7. *Behold I will cause a wind to rush
upon him.*

Again ;—with regard to the sad example in the punishment of Lot's wife* ;—we need not (in order to maintain the veracity of the narration), have recourse to any affirmation that human flesh was instantly turned into salt ; or that a pillar of mere salt remained undissolved for ages ; although there undoubtedly was a *miraculous interference* to punish her disobedience :—for, when we are expressly told, that the destruction of the devoted plain, was *by fire and brimstone** rained out of heaven ; and by the cities being *overturned* ; — (that is plainly, as we may conclude, by an *eruption*, and earthquake ;) —and when the whole country, round the Dead Sea, still bears such evident testimony

* Genesis, chap. xix. ver. 26.

to some fiery convulsion and eruption having taken place;—and when we have so many repeated proofs of the effects of showers of ashes; and have discovered, of late years, even an entire well-known ancient city in Italy, (the celebrated *Pompeii*,) deeply buried under ashes; can we hesitate to believe it very possible, that on her lingering behind, or turning back, the wretched wife of *Lot* might be suffocated, and then overwhelmed by such a shower of ashes as might form a great heap or mound of salt ashes over her, remaining possibly even to this day, as well as to the days of *Josephus* * ?

And

* *Josephus*, in his *Antiquities*, Lib. I. cap. xi. sec. 4, positively says he had seen it;—which leads us to conclude that it was a mere heap of ashes, with a pillar upon it.—He speaks also of *Zour*, as still remaining in his days.

Here, therefore, I cannot but add, with regard to the history of the horrible premeditated wickedness of *Lot's* daughters;—that it was so avowed,—so exceedingly premeditated,—and so atrocious,—as to have been impossible ever to have been thought of, or committed, without some very extraordinary deception, and delusive cause operating upon the minds of the two wretched women.—Mere brutish passion could never account for it, even in the most abandoned persons that ever lived.

They

And the account, especially as it is translated in the Septuagint, does not necessarily imply any more.

Ἐγένετο

They well knew that the inhabitants of *Zoar* had been spared at the express intreaty of *Lot**;—and therefore they must have known, that the affirmation, that there *was not a man in the earth to come in unto us after the manner of all the earth*†, was utterly false, according to our usual interpretation of the words, *that there was not a man who could wed them*.

But if we consider that all their brothers, and sisters, and relatives, who had married to the inhabitants of the land, in the cities of the Plain of Jordan‡, had perished in the tremendous execution of vengeance on those cities; and that as to *Abraham*, if they knew that he was living, yet they could not look to his family for alliance; as at that time he had not any children, no not even *Ismael*; we may, perhaps, consider their wickedness in a new light;—a light, the propriety of which, is probably the sole reason why such a detestable part of their conduct is at all allowed to be recorded.

Descended from the uncorrupted branch of *Seth's* family; amongst whom was preserved the promise of a future *Deliverer of the Seed of the Woman*;—and their Father having come out with *Abraham* from amidst the corrupt inhabitants of *Haran*, to preserve the knowledge of the ONE TRUE GOD and of *this promise*; and having again been preserved from the destruction of the cities of the

* Genesis, chap. xix. ver. 20, 21, 22.

† Ibid. chap. xix. ver. 31.

‡ Ibid. chap. xiii. ver. 10, 11, 12. Chap. xix. ver. 14.

plain

Ἐγένετο σήλη αἶλος.

She became a monument of salt.*

* plain of Jordan, and of their detestable inhabitants;—their minds full of terror and affright, might very possibly become overwhelmed with froward *superstition*;—and when they encouraged themselves to set about the most abominable iniquity, and the commission of the most horrible incest; it is possible they might superstitiously be meaning, by their words to each other, as to there being no man on earth to come in unto them;—*that henceforth there was no man of the uncorrupted and unmixed descendants of Seth, who could ever wed them; and that even the posterity of Seth would be extinguished, and the great first promise defeated, unless they ventured upon this horrible crime.*

Such perverted ideas, might divest their minds of that natural shame, which they must totally have lost the sense of;—such ideas, founded in gross superstition, perverting truth, might lead them to this gross enormity—for what cannot blind superstition do, in the world?—or rather, what has it not done?—And therefore such ideas might make them in this very instance, in reality, *the first superstitious perverters* of Divine Light, and Religion:—as a prelude to their becoming, by that very means, at the same time, the most gross and abominable offenders of all the descendants of Adam;—whilst they considered their *own family* as the most *holy one* in the world, and looked upon all the rest of mankind, where-ever they might be dwelling, with horror.

* Genesis, chap. xix. ver. 26.

For $\Sigma\tau\acute{\eta}\lambda\eta$ sometimes signifies a *sepulchral monument*, such as we call a *Barrow*; and is the oftener applied to that very purpose, because on such Barrow, in ancient times, a rude upright stone was usually placed:—and it is perhaps not presuming too much, to suppose that, in succeeding ages, a rude stone pillar might actually be placed on this heap of ashes, over the corpse of this wretched woman, to preserve the memorial;—on which account this expression might here the rather be used.

The elder Pliny was very nearly in danger of being buried in the same manner, and actually died by a circumstance, that might have also concurred to hasten the end of the miserable wife of *Lot*.

The short outlines of the account of his death, as given by the younger *Pliny* *, deserve well to be brought to mind on this occasion.

When the dreadful eruption of *Vesuvius* begun, he was with his fleet at the port of *Misenum*.—In a *Liburnian* galley he sailed to *Stabia*, in hopes of relieving some of the wretched

* Pliny's Epistles, Book VI. Ep. 16.

people :

people:—as he drew near the shore, *ashes* beat into the ship hotter, and in greater quantities;—and resting at *Stabiæ*, the court beyond which was his apartment, was by the time he awoke, so filled with cinders, and pumice stones, that had he continued any longer in his room, his passage from it would have been stopped up.—The wretched inhabitants were flying in various directions; and they covered their heads with pillows bound with napkins, at their only defence against the showers of stones;—whilst, though it was day, they were surrounded with darkness, blacker and more dismal than night. Pliny, unable to venture to sea, on account of its being so raging, and tempestuous, laid himself down upon a cloth spread on the ground;—called twice for water, and drank it; when a stench of sulphur, obliged others to immediate flight, and roused him.—He raised himself upon his feet, supported by two servants, but his respiration being stopped, he immediately dropt down; stifled, as imagined, by the sulphur and grossness of the air; his lungs being weak, and subject to inflammations.—The third day after his death, his body was discovered, untouched by the fire, without any visible hurt, in the dress in which he fell; and appearing rather

rather like a person sleeping, than like one who was dead.

Had any part of the showers of ashes, which at that very time so tremendously overwhelmed the whole city of *Pompeii*, and buried it so deep, been driven by any sudden blast of wind to the spot where he lay;—in the place where his body was, had been *a heap* of ashes;—and even *Pliny* might have been said to have become a heap of *salt ashes*.

Again ; even with regard to that most astonishing of all facts ;—the deliverance of the three Servants of God, *Shadrach, Meshach, and Abednego*, from the burning fiery furnace* ;—which must have been, most unquestionably, a miracle of the most striking effect ; and that could only have been wrought by the immediate power of Almighty God ; and was even accomplished by the presence of an holy *Angel*, who appeared as a fourth person with them in the furnace ;—yet still here we may, on philosophical grounds, perceive that there was no *natural impossibility* in the deli-

* Daniel, chap. iii. ver. 23, 25, 26, 27.

verance :

entrance :—and may even perceive, from experience, something of the really operating natural causes, by which these holy persons might be delivered.

For, in the first place, from the whole narration, and from the account of the manner in which these persons were flung in, we may perceive that the form of the furnace was somewhat like that of a vast oven ;—only having a large vent for the flame and smoke, at the top, over it, in the middle part ;—through which *Shadrach, Meshac, and Abednego*, were flung down bound ;—and having also, a passage, or a door, or entrance at the bottom, for the carrying in of the fuel before it was lighted ;—through which, after they had been loosed by the Angel, these faithful confessors walked out.

Now, therefore, we may philosophically, and from experience perceive, that there must have been a constant *in-draught* of air, rushing in at the door ; and a constant violent efflux, or *out-draught* of air, proceeding with violence upwards out of the vent at the top ; according to the natural process in all furnaces.

And as we read (ver. 19), that *Nebuchadnezzar*,

nezzar, full of fury, commanded that they should heat the furnace one seven times more than it was wont to be heated; we may be assured, that this in-draught, and out-draught of wind, and air, must have been rendered most uncommonly great; and even great to the utmost possibility.

The words, as they stand in the Septuagint, are,

Chap. iii.

Ver. 19. — καὶ ἔπεν ἐκκαῦσαι τὴν
χάμινον ἑπταπλασίως, ἕως ὃ εἰς τέλος ἐκκαῇ.

Ver. 19. — *and he commanded that the furnace should be heated seven fold, till it should be heated to the utmost extreme.*

What then would be the consequence, even upon well-known chemical principles?

It is, from those principles, now thoroughly well understood, that there are perfectly *different states* of fire, or of the *fluid of heat*, and of its operations; (which indeed have been already mentioned in these pages *;) and that these *different states*, are the different effects of the varied degrees of elasticity of this fluid,

* Page 57.

(which is sometimes called by the chemists *caloric*,) in the progress of its changes from being *entirely fixed*, to its utmost degree of repulsive elasticity.

The first of these states ;—is the stage in which a body merely yields warmth ; or may be felt warm ;—and which, by some chemists, is described under the name of *quiescent caloric*.

The second stage ; is when this fluid or *caloric* begins to *fly off* from the body ; going off in straight lines ;—when it is called *radiant caloric* ;—and which is, when a body gives heat at a distance, as heated metal will do, long before it becomes red-hot.

And the third stage, is when the *caloric* flies off with such increased velocity, as to produce *light*.—And in this last stage, the light increases in brightness, as the heat increases.

Beyond this is the state, when being mixed with ignited air and vapour, from the burning body, it produces a furious current of flame ; which may be increased to an excessive degree by a blowpipe, or by the great bellows of an iron forge.

And to all this we may add, that it is also as well known, that all bodies in burning, *absorb air*, whilst they are *flinging out* the fluid of heat, or the *caloric*.

The

The process, therefore, of the burning in *Nebuchadnezzar's* dreadful furnace, when it was heated to the very utmost, must have been, that the *caloric* was made to *fly* out *upwards* more rapidly, and more violently than ever; and the *in-draught* of air, at the door, must have been rendered more violently rushing in. And it is *possible* to conceive, that both these effects might even be increased to such an excessive degree, that the *caloric* might be compelled to ascend *only by the surrounding sides of the wall* of the furnace, to the vent at the top; whilst a *continued blast of cool air* might rush in at the door;—occupy also, in its passage, the middle of the furnace;—and rush out again *in the middle part of the vent at the top*, surrounded as it were by a cylindric hollow pipe of intense flame, and of the most elastic *caloric*.—In such a state of the burning of the furnace, from the excess of its being heated; all the fuel in the midst would have been consumed, long before the rest; and after that, a continued stream of wind would pass from its entrance at the door, *through the midst of the furnace, and through the midst of the vent at the top*, in a state, that even, (like the effect of evaporation) might be comparatively cool:—and though, at the edge, (or brink,) all round

the vent at the top, the dread effect of the furnace being so over-heated would be fully manifest; as it evidently was, by the flame of fire slaying the men who had approached, bearing the condemned persons, *Shadrash*, *Mesbac*, and *Abednego* *, and carrying them unquestionably as high as they could lift them, in order to cast them in the more quickly;—yet it does not imply any impossibility to suppose, that the condemned persons, being lifted up so high, and having all their clothes bound close about them †, might, by being so suddenly, and violently flung over, escape the flames which destroyed their executioners; and might be instantly, in the midst of the *eddy of air*, both in the *centre* of the *vent*, through which they fell down, and in the very midst of *the furnace*; the rushing passage of which air might be now become so rapid, as even to preserve it free, *in the central part*, from the intensity of the heat of the caloric which was ascending with infinite rapidity *closer to all the surrounding sides* of the furnace.—And, in such case, it does not imply any impossibility, that neither the holy persons themselves should be killed, nor their garments burned:—or that, when called to come forth, they should

* Daniel, chap. iii. ver. 22, 23.

† Verse 21.

pass on safely, through the same current of air, and wind, and through that very door-way, by which that violent rushing in-draught and current of air was entering.—All this is philosophically possible: and has appeared so, to excellent chemists of the most acknowledged abilities, with whom I have conversed.—Observations also may be made at iron furnaces somewhat similar.—And the *mere possibility* is all I wish to point out as a reply to ignorant scoffers:—for, as on the one hand an Angel *actually did appear*, on the occasion; so, on the other, nothing but an immediate Divine interposition could have caused all these circumstances fitly to concur at the moment.

I cannot conclude without observing; that even allowing some great degree of heat to have been in this current of air; and also still remaining in the middle part of the furnace, notwithstanding the *caloric* was all flying away with such infinite velocity, and straight upwards merely by the surrounding sides of the furnace, which encircled this stream of air;—yet it is now well known, that more intense heat may be endured by the human frame, than the world in general were at all aware of.

The extraordinary experiment, of enduring heat *above* that of boiling water, and that was sufficient to dress a steak of meat, is well known ;—and the celebrated *Du Hamel* found two young girls, employed frequently to sweep out a large oven, capable of enduring, whilst they performed that operation, a degree of heat transcendently beyond that of boiling water.

In the former instance * ; the heat first ventured to be endured, was 110 of Fahrenheit's thermometer ;—and then of 120 ; which was endured without inconvenience for twenty minutes †.—Afterwards, heat at 198 was endured for ten minutes ;—and then at 210, for three minutes ; when the thermometer sunk to 196. But at last the heat was endured at 211, for near seven minutes ‡.

In another set of experiments subsequent to these, heat was endured at 202, for ten minutes ;—and then by a person even of a delicate and irritable habit, at 224, (which is twelve degrees above boiling water,) for ten minutes §.

And finally, a degree of heat, at 260, was

* See *Philos. Transf.* Vol. LXV. for 1775, p. 111.

† *Ibid.* p. 115. ‡ *Ibid.* p. 117. § *Ibid.* p. 464.

endured

endured for eight minutes* ;—a degree of heat 48 degrees above boiling water.

In all these experiments clothes were observed to be a great protection from the effects of the heat ; underneath which the body was kept moist, and cool :—and no inconvenience was felt from going directly out into the cold air † ;—but watch-chains, and metallic substances were heated intolerably ‡.

In the instance of the Girls attending, and sweeping out the oven ;—they very well bore, according to *M. Tillett's* § account, for ten minutes, an heat of 280, and even more, of Fahrenheit's Scale ;—that is, 68 degrees at least above boiling water.

If this is the case, the *impossibility* of the miracle, related in the Book of Daniel, is really done away. For could but the persons of the holy Confessors, have been screened but for one instant only, by means of being *lifted up high*, and by their being flung forwards rapidly by their executioners, and by their clothes,—from the fierceness of the flame,

* Philosophical Transactions, Vol. LXV. p. 485.

† Pages 123. 494.

‡ Pages 120. 463.

§ Memoirs of the Academy of Sciences for 1764. See also Observations of *Du Hamel* and *Tillett* in the Memoirs for 1761.

which was probably existing only quite at the *surrounding edges* of the vent; it is possible; that in the furnace itself, or in their passage out, they might not experience a much greater degree of heat than has been mentioned, in these experiments; though the blast of flame so instantly flew their executioners, who were forced to approach near its limits.

One more instance I must venture to mention of *possibility*, where cavillers have supposed *impossibility*;—though here also there can be no doubt, but that there was unquestionably a truly miraculous interposition.

The instance I mean is that of *Daniel's being cast into the den of Lions* *;—where that holy Prophet escaped from being devoured.

For we read, ver. 14, that Darius the king *set his heart to deliver him, and laboured till the going down of the Sun, to deliver him.*—And can we think, that in doing so, he would not cause the lions to be most fully, if possible, over-fed, and satiated:—and even with such food as they most delighted in, and would be most ready to devour? And if that was done, *even to the very beginning of the evening* when

* Daniel, chap. vi. ver. 16. 22.

Daniel was to be cast in ; is there any impossibility in the supposing, that they might be so over-gorged, that they would have no propensity to fall upon the victim cast into their den, as their prey ?

An over-ruling Divine protection there certainly must have been, both in the thus disposing the heart of the King ; and in the causing it to come to pass that every identical beast should be satiated ; and that not one should be left with appetite, or ferocity, to fall upon Daniel.—King Darius himself was manifestly (by his strongly expressed anxiety) well aware that all such endeavours might be in vain ;—but yet there is nothing, (to use Mr. Hume's *own* mode of expression,) here narrated, that is *contrary to our experience* ;—or that can, even by any scoffer, be deemed an impossibility.

Lions, even in great number,—fully satiated,—might rest without appetite, or any ferocious propensity to fall upon a wretched victim, within their reach ;—though nothing but the over-ruling hand of Divine Providence could on *any particular occasion* ensure their doing so.—Travellers in Africa, and in
Asia,

Asia, have passed, in safety, *lions couchant*:—though perhaps Mr. *Hume* never did so.

Again;—in that most astonishing miracle, of causing the water to *flow out of the flinty rock at Meribah* *, on its being smitten with the holy rod of Moses, at the command of the Most High;—even this does not imply *impossibility*;—or any thing contrary to experience;—or that the identical flinty substance of the rock was converted into water; (though we now well know, *chemically*, it might be converted into air:)—For the substance of what is related, does not *necessarily* imply any thing more, than that there actually was (as often is the case) a great hidden reservoir, or subterranean cavern of water, though at that time unknown to man, really existing within the bowels of the mountain;—and that, on Moses's smiting the rock with his rod, some powerful earthquake, or other immediate cause operated, by means of which the rock rent, and the water gushed forth and continued to do so, in a flowing stream abundant enough to relieve the thirst of the whole multitude of men and beasts.

* Exodus, ch. xvii. ver. 6.

the expressions of the royal Psalmist, when
ing to this *great miracle*, even lead us
is very conclusion.

Psalm cv.

. 41. Διέρρηξεν πέτραν, καὶ ἐρρύησαν
ὕδατα,

rent the rock, and waters flowed,

ρεύθησαν ἐν ἀνύδροις ποταμοί.

rivers ran in places dry.

: as it stands in our excellent translations.

In the Bible :

er. 41. *He opened the rock, and the wa-
rushed out, they ran in the dry places like
er.*

In the Psalter,

er. 40. *He opened the rock of stone, and
waters flowed out : so that rivers ran in
ry places.*

perfectly consonant with which, are those
expressions in the 78th Psalm,

In

In the Bible,

Ver. 15. *He clave the rocks in the wilderness, and gave them drink as out of the great depths.*

16. *He brought streams also out of the rock, and caused waters to run down like rivers.*

20. *Behold He smote the rock, that the waters gushed out, and the streams overflowed.*

In our Psalter,

Ver. 16. *He clave the hard rocks in the wilderness: and gave them drink thereof, as it had been out of the great depth.*

17. *He brought waters out of the stony rock: so that it gushed out like the rivers.*

21. *He smote the stony rock indeed, that the water gushed out, and the streams flowed withal.*

Nor can the intelligible meaning of these plain descriptions be done away, or perplexed, by that poetical description in the last verse of the 114th Psalm, where we read,

In our Psalter,

Who turned the hard rock into a standing water: and the flint stone into a springing well.

As

As in our Bible,

*Which turned the rock into a standing water,
the flint into a fountain of waters.*

Nor can we be led to any extravagant conclusions concerning the mode in which this great event was accomplished, by that expression in the Book of Wisdom ;

Chap. xi.

Ver. 4. *When they were thirsty, they called upon Thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone.*

On the whole, therefore, we may fairly conclude, that a subterraneous lake of water actually existed in the bowels of Mount Horeb ; nearly in the same manner as such caverns, and subterraneous lakes, exist very frequently in the bowels of many other mountains ; and that the miracle truly consisted, only in the rending of the rock, and in causing those waters instantly, on this very occasion, to find a passage, and outlet, in the very spot where the Israelites were assembled.

We are not without instances of large collections of water, bursting out from such hidden reservoirs in hills, and mountains, by violence,

But the words, as they stand in the Septuagint, are,

Ver. 19. Καὶ ἤνοιξεν ὁ Θεὸς τὸ τερχῦμα
της σιαγόνος, καὶ ἐξῆλθεν ἐξ αὐτῆς ὕδατα,

Ver. 19. *And God opened the rent of THE
JAW (rock), and there came out of it waters.*

Putting then all these circumstances together, can there be much hesitation in saying, that it is very rational to conclude, that the real piece of history, (*however miraculous*) intended to be conveyed to us, never was more nor less, than that *Samson* being exhausted, and athirst, after his unequal battle and fatigue, and praying for water, that a spring from the rock instantly burst forth?

And that this was the case, appears most obviously still further, from *the spring* and *well* continuing to flow; and being known by the name of the Ἐπίκλητος σιαγόνος,—the *called-for jaw-well*, or *En-bakkore*, *the well of him that called*, to the very day when the *Book of Judges* was written*;—which could neither have been the case, nor have been a circumstance of any use to have been men-

* Judges, chap. xv. ver. 20.

tioned,

tioned, if the water had flowed out of *the bone* itself that *Samson* used, and not out of *the rock*.

The mistranslator, and the painter only, are answerable for the occasion given to the blasphemer to blaspheme; who represent *Samson* holding up the bone, and receiving a fine stream of water out of it.

This piece of history, may also be vindicated still a little further;—for, though our translation has it, that *Samson slew* with the *jaw-bone* a thousand men; yet *that* does not appear from the translation of the LXX:

Their words are merely, that he beat a thousand men;—as they cautiously use a word which it does not seem, from *H. Stephens* *, ever was used to signify properly, *to slay*, or *kill*.

Judges, chap. xv.

Ver. 15. — καὶ ἐπάταξεν ἐν αὐτῇ χί-
λεις ἄνδρας.

And he beat with it, (or defeated) a thousand men.

* H. Stephens's Thes. Tom. III. p. 83.

With so good a club as the jaw-bone of an ass, a strong fierce man might knock many down, and slay some, and drive the rest away in confusion. And nothing further is implied either in these words, or in those following; especially as they stand in the Septuagint.

Judges, chap. xv.

Ver. 16. Καὶ εἶπεν Σαμψών, Ἐν σιαγόνι ὄνου ἐξαλείφω ἐξήλειψα αὐτές, ὅτι ἐν σιαγόνι ὄντος ἐπάταξα χιλίους ἀνδρας.

Ver. 16. *And SAMSON said, At, (or in) the ASS'S JAW, shaking off what stuck to me; I have shook off them: for with the JAW-BONE of an ass I have beaten a thousand men.*

Where is plainly even a sort of punning reference, to the double meaning of the word σιαγόνος, *jaw*; as applied both to the name of the place, and of his adventitious club:—and a no less striking double reference of the word ἐξαλείφω*, *shaking off*, or *wiping away* as

* H. Stephens makes no scruple to affirm, Tom. I. p. 317, that *wiping off ointment*, or any thing that sticks to one, is much more properly the meaning of the word ἐξαλείφω, than anointing one's self, or than *blotting out*.

7

applied

applied both to the shaking off *the new cords*, or *ropes*, with which he was bound; and to the shaking off the Philistines:—for we read, (ver. 14,) that the new cords wherewith he was bound, were loosed from his arms and hands, as mere flax, as soon as he came to the place *Lehi*, or *the Jaw*.

Nor ought we to be surprised that in ancient days a *rock*, or a *well*, should have so strange a name as *the jaw*,—*the jaw-bone*, or even the *ass's jaw-bone*.—The *Caudian Forks** cannot be forgotten;—and we have, in our own country, a well-known most beautiful hill, called the *Hog's Back*;—and, in the Peak of Derbyshire, both a *rock*, and a *spring*, with a much more odd name.

Further;—with regard to *the miracle of making the bitter waters sweet, and palatable, at Marah*†.—Although the information, and revelation, *what* precise tree to make use of, must have been unquestionably a Divine communication, and a miracle;—yet can we doubt, that the infusion of the leaves, or wood of a tree, should make bad water, both *palatable* and *wholesome*? especially when we

* Livy, Lib. IX, sec. 2.

† Exodus, chap. xv. ver. 23, 25.

now know, that the use, and necessity of such an infusion, was the origin of the use of tea in *China*?

The expression in the Septuagint is,

Exodus, chap. xv.

Ver. 25. —Καὶ ἐνέβαλεν αὐτὸ εἰς τὸ ὕδωρ, καὶ ἐγλυκάνθη τὸ ὕδωρ.

Ver. 25. —*And he flung it into the water, and the water was sweetened.*

And surely this may fairly be interpreted; by supposing merely, that it was made wholesome, and palatable; and such interpretation is sufficient*.

Possibly, even some other of the tremendous and mighty works, and wonders, wrought in the land of Egypt, besides the bringing of the plague of *Locusts*;—works wrought with so high and Almighty an hand, as an everlasting type and proof of ALMIGHTY POWER;

* If I remember right, the first discovery of that noble and useful medicine the Bark, was by means of the tree having accidentally fallen into a pool of water in South America, and by a poor feverish missionary drinking of it.

yet,

yet, when duly considered, may be found to have been wrought, in the most perfect consistency with those laws, and modes of operation, which *the same Almighty Power alone first gave being to*,—and ordained should exist;—and which are so often inconsiderately called the Laws of Nature.—Possibly some of those wondrous works are even so far from being *contrary to* ~~the~~ *experience*, and from being what may, by well-informed philosophical minds, be deemed at all impossible; that we may even perceive, by what actual, gradual operation of *natural causes*, they might be brought to pass.

Nay perhaps, from this observation, only *the three first miracles* are to be excepted;—with regard to which, we find, to our great astonishment, that *they* were the only *three* that the magicians could imitate by their enchantments;—and, therefore, that *these three*,—which were (and especially the *two first*) really the most wonderful, were yet, to the Egyptians, the least convincing*.

Let

* If I may be allowed, with plain simplicity, to express the honest conviction of my own heart; I shall be inclined to say that, in very truth, even the existence, and growth of an *Oak*, or of a *Bramble*, is as mighty a work; and as great a miracle, as almost any that can be named.

Let us proceed to the consideration of one other tremendous miracle, very similar to that

Fools only neglect the observing of THAT ALMIGHTY POWER, by Whose goodness, and by Whose word alone, all things were created, and are preserved;—by WHOSE FIAT alone, all things do exist.—Let men, presumptuously and vainly disputing about miracles, first explain, how they themselves exist:—for it is the greatest miracle of all, that they are permitted to exist at all.

The being able, therefore, to trace philosophically, in any instances, those powerful natural instruments, by the immediate operation of which several of those wondrous miraculous works recorded in Holy Scripture might possibly be brought to pass, lessens not the greatness of the miracle;—and is indeed not only a matter of great curiosity, but surely useful, as a most direct answer to blasphemous infidelity, and presumptuous scoffing:—whilst, after all, common sense must teach every considerate being, that nothing less than an immediate interposition of the power of THE ALMIGHTY CREATOR, could cause such instruments to concur in their operation, just at any appointed, and prescribed time; or with such hasty speed, and full effect; any more than *Aaron's rod* * could be made *so quickly to vegetate, bud, and blossom*; by the very same process of vegetation (undoubtedly,) whereby a bough of a tree, in its natural state, undergoes the same productive changes more slowly.

Even with regard to this most astonishing miracle, unless my memory much deceives me, there are indications,

* Numbers, chap. xvii. ver. 8.

though

that which gave occasion to this whole Dissertation;—*The astonishing passage of the Israelites over the river Jordan.*

Even

though in a very distant degree, of *possibilities* of somewhat similar operations.

For there are some very curious experiments mentioned in the Philosophical Transactions, I think, and in the Memoirs of the Academy of Sciences, concerning the causing of Plants to grow *more rapidly than in their natural state*, by means of Electricity, and also by means of the application of *oxygen*, or *vital air*.

In *Lapland* also, it is well known, that during the extreme heat of their *very short summer*, corn grows more rapidly, than in these more temperate climates.—So that we are not absolutely without *experience* even of the *possibility* of the progress of vegetation being on some occasions quickened.

In the very curious account of *Lapland* published by *M. de Futerbog*, about the year 1759, in the *Journal Oeconomique*, we are informed, that when once the heats of summer do begin, they are so powerful, that the earth is dried, and purified, much sooner than in other countries, and herbs, plants, and leaves appear all at once, where but a few days before the rudest winter reigned.—Every thing ripens with the same dispatch; and whereas in southern provinces, the people are sometimes obliged to wait for the harvest four months after the corn is sown; here the crop is gathered at the end of six, seven, eight, or at most nine weeks after seed time.—See also the Annual Register for 1759, page 330. Even in Norway, in like manner, we are told, as a well-known fact,

Even *here*, we are not without apprehensions of natural causes, which may lead us somewhat to perceive, *how* this great manifestation of the immediate interposition of *the Divine Majesty of THE MOST HIGH*, might be accomplished, without any deviation from those laws of nature, which His infinite wisdom has ordained ;—and *how* the Divine command, on the occasion, might be

fact, that there cannot be a more decisive proof of the summer's heat, than that several vegetables, and particularly barley, grow up and ripen, within six weeks, or two months.—See Pontoppidan's History, Vol. I. p. 21 ;—a fact, which, if it were not true, must have been disproved over and over again.

And finally, with regard to the possibility of the vegetation of a rod, or branch, that has been cut off from its original stem ;—surely that remarkable fact, that was so well known at *New College in Oxford*, ought not to be forgotten ;—where a mulberry-tree having been cut down in the garden, and sawed into a log for firing, was for that purpose carried into the Warden's *paved* yard, and set up leaning against the wall ; when, after some time, its lower edge shot down fibres and roots, between the chinks of the rude brick pavement ; and its opposite upper edge shot out boughs ;—and being suffered to remain unmoved, when I saw it myself, in the year 1774, it was become a tree, bearing many mulberries.—The circumstance is well known ; and is mentioned in most of the common accounts of Oxford.

obeyed,

obeyed, even by the operation of powers which we well know do actually exist.

The account given in the Book of Joshua is—

Chapter iii.

Ver. 10. *And Joshua said,—Hereby shall ye know that THE LIVING GOD is among you,*

13. — it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of The Lord, THE LORD OF ALL THE EARTH, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above: and they shall stand upon an heap.

And the event is recorded in the following words:

Ver. 15. *And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest)*

16. *That the waters which came down from above, stood, and rose upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain,*

plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho.

Chapter iv.

Ver. 18. *And it came to pass, when the priests that bare the ark of the covenant of THE LORD were come up out of the midst of Jordan, and the soles of the priests' feet were lift up unto the dry land, that the waters of Jordan returned unto their place; and flowed over all his banks, as they did before.*

All the words are here transcribed very plainly, as they stand in our well-known translation of the Bible.—And without making any comments upon the accuracy, or inaccuracy of the words used in the 16th verse, *flood and rose upon an heap*;—we may fairly conclude, that nothing further is to be gathered, by plain common sense, from the expression, than that the waters of the river, *above* the place of the Israelites' passage, were (by some means or other) *driven back*;—and were caused to accumulate in the whole upper part of the channel of the river;—exactly in consistency with the expression of the Holy Psalmist, when referring to this identical miracle,

Psalm

Pſalm cxiv.

Ver. 3. *Jordan was driven back.*

Or, as the Septuagint has it :

Ὁ Ἰορδάνης ἐστράφη εἰς τὰ οπίσω,

Jordan was turned backward.

The words of the Septuagint, describing the event, are,

Joſhua, chap. iii.

Ver. 16. Ἔστη πῆγμα ἐν ἀφεστηκὸς μακρὰν σφόδρα σφοδρῶς ἕως μέγας Καριαθιαρίμ.

Ver. 16. *The accumulation ſtood removed back afar off, very far, even to the parts of Kariathiarim.*

Implying merely, *that the waters ſtood collected together, and ſtayed, for a great way of the courſe of the river above.*

And if this was the caſe; there are *two* obvious natural cauſes, by which we may perceive this effect might be produced;—though moſt certainly the bringing either one or both of them to act, *on the precise occaſion, and ſo very powerfully*, could only be by the immediate

mediate command of GOD, *The Great Creator of all those powers in Nature.*

The one might be *an earthquake*, affecting the whole land ;—and somewhat raising up the whole country, in that part, together with the bed of the river itself; so as to form a sloping back, towards the source, and head of the river; instead of its being, according to the usual flowing of the stream:—and so as to cause the waters to run backward.—Or, as *the Jordan* in many places flows in a channel, hemmed in by mountains,—the earthquake might stop, and arrest its course, by flinging down rocks, in some part of the channel, above the place of the passage of the Israelites; and by that means cause the waters that were higher up in the country, to accumulate;—whilst those between the Israelites and the Dead Sea ran off.

The other cause might be, a mighty and strong south, or south-west wind; which might drive back, and retard the flowing of the waters *above Jericho*; whilst those *below* more easily found their way to the Dead Sea, and left a fordable passage at the appointed place.—Either, or both might operate.

And we are by no means without experience of instances of such natural causes
sometimes

sometimes producing effects, in what is called the natural course of things.

For, on the one hand, we ought not to forget that great moving of the waters; not only in England, but almost over the whole of Europe, during the convulsion of the great earthquake at Lisbon.—And, on the other hand, we find an account on record*, that in the year 1645 there arose, in the morning, so furious a wind at *Geneva*, that it laid dry the bed of the *impetuous Rhone* above the bridge; insomuch that many crossed quite over it dry, on foot; and the son of *M. D'Aubigny*, even picked up some ancient medals therein:—the passage continuing free during an hour's time;—at the end of which the river retook its course:—but during the time of the stoppage, the waters were accumulated in the Lake.

And a little before, or about the year 1560, a south-west wind had made the *Rhone* recoil into the Lake; and many people, at that time also, passed over dry for an hour's time.

Mr. Hanway also informs us†, that in the

* See Lowthorp's Abridgement of Philos. Transact. Vol. II. p. 319.

† Hanway's Travels, Vol. I. p. 393.

Caspian Sea, hard gales of wind do sometimes accumulate and raise the water three or four feet or more ; and that when the gales cease, the water returns to its ordinary depth with a prodigious current.

Thus we may perceive, therefore, that even our *experience* reacheth further, than Mr. *Hume* imagined ;—and that to be a *Philosopher*, or a *Natural Historian*, it is not needful to be an *Unbeliever* in the *Scriptures*, or an *Atheist*.

But at the same time that the blasphemy of some blasphemers may be answered, by showing that so many of the wondrous MIRACLES recorded in Holy Writ, *might be wrought in perfect consistency with the powers ordained in nature* ; and even by the agency of what are called mere natural causes, with which we are well acquainted ;—yet it ought to be observed, they were always *so wrought*, that nothing but an immediate *interposing fiat* of THE ALMIGHTY could have brought them to pass :—and *so wrought*, that the *interposing fiat* was even obviously and clearly evident :—nay, so clearly, that *without it* the causes neither could nor would have concurred.

And

And there are very many miracles even so wrought, that *the mode* of the operation of the causes is removed far above the most extended contemplation.

Thus for instance ; we know indeed, that all the various kinds of *salts*, and *fixed airs*, and *water*, whereof bread, the staff of life, is composed, do constantly, and without ceasing, exist in our atmosphere ;—we know that, by a very slow chemical process, called *vegetation*, they are brought to form, first the ear of corn ; and then, by a more visible process, to form bread :—and we cannot be so stupidly insensible, as not to perceive, (even *chemically*,) that what is so slowly effected by these processes, might, if it pleased God, be effected more rapidly, or even in a moment ;—and there is, therefore, no *physical impossibility*, even in the astonishing miracle of the *Feeding the multitude with bread*.—But yet, *here*, no philosophical contemplation can attain to apprehend any *precise mode*, by which it might be accomplished.

Again ;—we can apprehend that *Man* is compounded of *soul*, and *body*, and *spirit* ;—and can comprehend it to be *possible*, that

when the soul was departed from the body, it might (consistently with the prayer of Elijah,) yet return into it again.

1 Kings, chap. xvii.

Ver. 21. Ἐπιστραφήτω δὲ ἡ ψυχὴ τῆ παιδαρίου τούτου εἰς αὐτόν.

Ver. 21. *Let this child's soul come into him again (or return unto him again).*

But we may be certain that nothing except an immediate, and *extraordinary* interposition of that Divine Word, and Power, which first formed it, could ever cause it to return;—and especially, when there had been, from every symptom, the certainty of death*;—or when a body, as in the case of Lazarus, had lain in the grave four days†.

In these cases, no subterfuge concerning the lingering of the soul in a dead corpse,—or concerning the revival of persons supposed to be dead, can invalidate the certainty of the wonderful and miraculous interposition of DIVINE POWER, on the one hand;—nor can

* See also Luke, chap. viii. ver. 52, 53. And it may be remembered, that *Luke* was a physician.—Colossians, chap. iv. ver. 14.

† John, chap. xi. ver. 39.

any pretended IMPOSSIBILITY of a resurrection, according to the scoffing imaginations of Athenians *, or Sadducees †, invalidate the certainty of such a marvellous work, on the other.

But with unreasonable and inveterate prejudices truth hath no quarter.

If the operation of the causes, whereby the great machine of nature moveth at the immediate command of the Almighty, is rendered in any instance at all discernible;—the hardened and prejudiced mind crieth out, There is no sufficient proof of a *marvellous and miraculous* work.

If the operation is more concealed, and hidden; obstinate insensibility demands conviction,—and says, The existence of any such miracle is impossible, and contrary to all experience.

Whilst perhaps the greatest miracle that ever was, or can be wrought, is indeed, that such minds should ever be brought to repentance, and conviction; and to embrace and acknowledge the truth.—And yet this also has been done;—and even in this coun-

* Acts, chap. xvii. ver. 32.

† Acts, chap. xxiii. ver. 8.

try ;—and in more instances than one :—but it has been done, by searching into the reality of things.

And now perhaps, in pursuance of that honest effort, to enquire into the reality of things, it may be allowable to add even a few remarks, though most awfully, concerning our *Blessed Lord's Temptations*.

Our *Great Deliverer*, the promised MESSIAH, Who *came to fulfil all Righteousness* *; having taken upon Him our human nature, *vouchsafed to be tempted in all points as we are* †,—and to *suffer, before He entered into glory* ‡.

Of these *temptations*, we have a short abridged account in the Holy Gospel ;—which plainly gives us to understand, that *Our Lord* reproved, and subdued, fierce natural Bodily Appetite ;—Mental Ambition, and Selfish Lust of Power and Riches ;—and Spiritual Presumption, and Ostentation of His Divine Character.

But the instances of His having done so, delivered down to us, are only *three*.

* Matthew, chap. iii. ver. 15.

† Hebrews, chap. iv. ver. 15.

‡ Luke, chap. xxiv. ver. 26.

These *three*, are related by *the Evangelists*, with great simplicity, and brevity ;—but mis-translation, and misapprehension, have made this very beginning of the Gospel a stumbling-block.

Whether the *Evil One* appeared in an human form, (as *Angels* have so often done on earth, according to the accounts in *Holy Writ*;) or whether the whole of the temptations consisted in *spiritual suggestions*, cannot be precisely inferred, from the words of the Evangelists* :—but, whichever was the case, on this so fearfully important occasion, whereon the deliverance of all mankind depended, there cannot be the least room for the rash interpretations, which have given so much occasion to blasphemy ;—for rash interpretations, concerning *Our Lord's* being carried through the air, *and set upon the top of a pinnacle* ;—or concerning his being made *to see, with human eyes, all the regions of the earth at once* ;—which certainly could not be done, on a globe like our earth, from the top of any mountain whatever.

No such intimations are in reality given; or in any degree to be inferred, either from

* Matthew, chap. iv. Luke, chap. iv.

a fair translation of the words themselves ; or by any interpretation that can justly be put upon them. Nor indeed is any thing affirmed to have been done, but what might have passed according to the ordinary course of things.

The first temptation seems to have consisted, in that, when Our Lord, after long abstinence, pressed by hunger, felt the severe calls of appetite ; the Tempter endeavoured to persuade him to satisfy them, by means of exerting, for His gratification, that Divine Power, which He possessed, and could exercise, as the Son of God.

Afterwards, and as it should seem, and on quite another occasion, when Our Lord was in *Jerusalem*, and walking near the battlements, on the flat roof of that noble cloyster described by Josephus, the Tempter, we are given to understand, suggested to HIM, that such was a most fit opportunity to prove *His Divine Mission*, by casting Himself down headlong, and yet remaining unhurt :—in short, by the performance of such a kind of incredible wonder, as dull misapprehension, or as mockers, and blasphemers, are too apt to suppose all miracles necessarily to be.

And that this temptation was actually in this manner, may justly be inferred ;—because

we

we do not find, either that it *immediately succeeded* the *first*;—or that it was actually *in the Wilderness*.—For, indeed, the evangelist St. Luke differs* from St. Matthew, in this respect; and describes this temptation as succeeding that upon the Mountain, instead of following immediately upon *the first*.—There might, therefore, be sufficient intervening time, both for walking, and travelling from the Wilderness to *Jerusalem*; and also again, for walking, and travelling to that high Mountain, where the other of the three kinds of temptation took place.

And whilst this idea removes from the mind every apprehension of that childish legendary interpretation, concerning our Lord's being carried by the Evil One through the air;—and whilst those who are skilful in antiquities, well know that there was no such kind of building, as a *spire*, or *pinnacle*, on any part of the Temple;—we have in reality, both from the words of the Evangelists, and from the History of *Josephus*, even a plain intimation, *what part* of the top of the cloysters of the Temple our Lord was walking upon,

* Matthew, chap. iv. ver. 5. Luke, chap. iv. ver. 9.

when the temptation took place ;—and how easily it might come to pass, that he should be walking there.

We read indeed, in our received translation,

Ver. 5. — *Then the Devil taketh him up into the holy city, and setteth him on A PINNACLE of the Temple.*

But the words of St. Matthew, in the original Greek, are,

Chap. iv.

Ver. 5. Τότε παραλαμβάνει αὐτὸν ὁ Διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τῆς ἱερᾶς,

6. Καὶ λέγει αὐτῷ, Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω,

Which may rather be translated,

Ver. 5. *Then the Devil taketh Him (along with him) to the holy City, and placeth Him upon the SUMMIT of the Temple.*

6. *And saith unto Him, If Thou be the Son of God, cast thyself down.*

And the words of St. Luke are,

Chap.

Chap. iv.

Ver. 9. Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσα-
λὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον
τῆς Ἱερῆς, καὶ εἶπεν αὐτῷ, Ἐὶ ὁ υἱὸς εἶ τῆς
Θεῆς, βάλε σεαυτὸν ἐντεῦθεν κάτω.

Ver. 9. *And he brought Him, (or conducted Him) to Jerusalem, and made him stand on the SUMMIT of the Temple,—and said unto Him, If Thou be the Son of God, cast thyself down from hence.*

And that the word *summit*, is the proper translation of the word πτερύγιον, appears from the most careful consideration of all that is said by *H. Stephens* *.

Whilst, what *this summit* was,—may be best inferred, from a due consideration of the structure of the Temple, according to the accounts we have of it from *Josephus*.

This most sacred Edifice, as is well known, was built on Mount *Moriah*; and had tremendous precipices on the *south*, and on the *east* sides; the latter hanging over the valley of *Jeboshaphat*, and fronting the *Mount of Olives*.

* Who, amongst other things, says from *Hesychius*, Tom. I. p. 1722, πτερύγιον significat ἀκρωτήριον: that is, plainly, *the high summit*.

On

On the side where these precipices were, the walls of the *Temple* were carried up perpendicularly, quite from the bottom of the rock, in the valley, and against the side of the precipice, to a tremendous height ;—and were there crowned above by *cloysters*, or *porticoes*.

The account given by Josephus is* :—*That this wall itself was the most prodigious work that was ever heard of by man.*—And speaking of the building of it by *Herod*, he says, *That beginning at the bottom, where was a deep valley, he laid the rocks together, and bound them one to another with lead ; and included some of the inner parts, (or rather included always a space †, between the wall and the rock,) till it proceeded to a great height ; and till both the largeness of the square edifice, and its altitude were immense.*

He then adds, soon after :—*The front of the Temple which was southward had the royal cloysters (or royal portico, βασιλικὴν τριάν,) with three walks, which reached in length from the east valley unto the west : the most glorious work of any under the sun. For, while the valley was*

* Antiq. Jud. Lib. XV. cap. xi. sec. 3 & 5.

† This seems rather to be the meaning of the words, ἀπολαμβάνων ἀπὸ τῆς ἑσω χώρας, than the translation given by Mr. Whiston, which yet I have thought it right here to preserve also.

very deep, and its bottom could not be seen, if you looked down from above; the cloyster itself was built so high, ὡς εἰ τις ἀπ' ἄκρῃ τῇ ταύτης τέγους ἄμφω συντιθεὶς τὰ βαθὴ διοπτεύοι, σκοτιδιγῖαν, ἐκ ἐξικυμένῃς τῆς ὀψέως εἰς ἀμέτρητον τὸν βυθόν;—that if one looked down from the top of this height, joining both (heights) together, he would be seized with giddiness; the sight not reaching to such an immeasurable depth. This cloyster (or portico) had pillars that stood in four rows.*

And *Josephus* speaking again of the Temple, in the time of Herod, says†, *the lowest part was erected to the height of three hundred cubits (i. e. 450 feet), and in some places more; yet did not the entire depth of the foundations appear.*

To the top of these cloysters, we find from many parts of *Josephus's* History, there was easy access;—and it is as manifest that

* From the substance of the account given by *Josephus* it appears, that each of these pillars was about five feet in diameter, and twenty-seven feet in height, and wreathed;—and that the three walks, between the four rows, were each of them thirty feet wide; covered above with beams of timber. *Antiq. Jud. Lib. XV. cap. xi. sec. 5.*

† *De Bello Jud. Lib. V. cap. v. sec. 1.*

they

they had flat roofs, and a walk upon them;—because *here, upon their summit*, a whole Roman Cohort was stationed by *Cumanus* *, at the time of the feast of unleavened bread, on one occasion, just previous to the war, to over-awe the Jews.

The very words of *Josephus* are,

Καὶ τῆς Ρωμαϊκῆς σπέρας ὑπὲρ τὴν τῷ
Ἰερῷ σοὰν ἐφεσώσης.

*And the Roman Band † (or Cohort) standing
UPON the portico of the Temple.*

This great walk, upon the flat roof and top of the *portico*, or *cloyster*, was therefore as properly, in every sense of the word, *the summit* of the Temple; as the ridge of *Mount Blanco*, or of any other high mountain, is called *its summit*.—And hither we have the utmost reason to believe the Tempter conducted *Our Lord*;—and from hence we may easily conceive it was that he persuaded Him

* De Bello Jud. Lib. II. cap. xii. sec. 1.

† There were ten *Bands* (or *Cohorts*) in a Legion; and each Band, or Cohort, consisted usually of a *Maniple* of *Triarii* of 120—one of *Principes* 120—one of *Hastati* 120—and of attending *Velites*;—in all, of about 480, or 500 men.

to precipitate himself down :—and the rather, because the concourse of people, in this part, frequently walking for pleasure, would render his miraculous deliverance the more conspicuous, and such an incredible proof of Divine mission, the more illustrious.

Reason, candour, fair translation, and common sense, all lead us to these plain ideas, so very far from impossibilities ;—and if the Tempter really did assume an human form at all, we have no reason to conclude that his appearance would differ from that of the people in general, that were walking either in or upon the cloysters, any more than *that* of the Angel did, who appeared to the wife of *Manoah* *. And when the Tempter, stopping our Lord in his walk, or inducing Him to *stand still*, and look down, suggested the temptation ; nothing more might appear, to the many persons who might be present, or be possible to be noticed by them, than what might be seen on a thousand occasions ;—*two persons viewing the tremendous depth, from the battlements, or side wall.*

* Judges, chap. xiii. ver. 2, 3. 6, &c.—The particular circumstances of this interesting piece of history have been already referred to, Vol. I. p. 344 ;—or quarto edit. p. 230.

After

After this there is great reason to infer, from the plain words of the account, that the Tempter, whether appearing in human form, or only acting by suggestion, merely induced, or led *Our Lord* in His walks, and travelling, to the summit of a very high mountain; (which very probably might be that of Mount *Tabor*, situated in the midst of the Plain of *Esdraelon*, a place where *Our Blessed Lord* afterwards sometimes resorted, with his disciples; and on which is apprehended to have been the glorious transfiguration:)—and that, on the summit of this mountain, whilst beholding the extensive wondrous surrounding prospect of cities, towns, lakes, ports, and rich fertile country, together with mountains, forts, and strong holds, he suggested to *Our Lord*, (what might very naturally occur on such an occasion) the consideration of the wealth, and power, and dominions, that existed upon the face of the whole earth;—and a deep reflection upon the *Roman Empire*, then at its highest pitch of glory;—and further suggested, that if HE would but devote His Divine Power, and Knowledge, to the acquisition of worldly dominion, and to the accomplishment of evil purposes of ambition; without

without scruple, and in compliance with the guidance of evil, that he might easily become Lord of all the Dominion *on Earth*.—An event, which any reasonable mind may apprehend would have come to pass, with much more facility, than either *Herod, Alexander, or Augustus*, acquired their dominion;—and which indeed the Jews seem to have been * eagerly wanting Our Lord to undertake.

The excessive grandeur and beauty of the prospect, from the top of Mount *Tabor*, most fit to suggest such ideas, is finely described by *Maundrell*, and *Pococke* †.

And that the rest of the kingdoms of the world, and their glory, were merely seen *intellectually*,—by consideration, and reflection,—seems to appear from the very words of the original; for *δείκνυμι* does not mean properly, *shewing to the bodily eye*,—or making any thing an object of visual sight;—but rather implies *declaro; manifestum facio; demonstro; I declare; I make a thing manifest; I demonstrate.*

* See John, chap. vi. ver. 15.

† See *Maundrell*, p. 115; and *Pococke*, Vol. II. p. 64, 65.—*Samaria, Nain, Saphet or Bethulia, Tiberias*, with its port and the Lake; *Mount Gilboa, Mount Carmel*, and the richest country for herbage, with groves, and clumps of trees, on the mountain, and at its foot, were all at once in view.

The history of this temptation seems therefore, surely, in the plainest manner, to inform us simply, that as the two former led to a compliance with the impetuous demands of *bodily appetite*, and of *mental pride*; so this last led to the gratifications of *high ambition*, and of thirst for extensive earthly dominion, and the acquisition of great possessions;—and that all three were very much (only in an extreme degree) counterparts of what, according to the words of the holy Apostle, deceives the whole world;—(*the lust of the flesh*;—*the lust of the eye*;—*and the pride of life* * :)—and, though attended with strongly marked astonishing circumstances of the great Adversary's more immediate presence, yet implied no circumstances either impossible, or contrary to experience.

In the preceding pages, mention has been made of the bursting forth of the waters out of the rock at *Meribah*;—and, consistently with what has been observed on that occasion, before we conclude the whole of these interesting reflections upon natural events, and circumstances of history, that tend to afford

* 1 John, chap. ii. ver. 16.

us some experience of phænomena, conformable in their appearances and effects, with what has sometimes been brought to pass *miraculously*, we may now again remark, with regard to the sudden tremendous falling of the walls of *Jericho* *, that it is no ways unreasonable to conceive there might possibly be some great subterraneous natural cavern, existing under some part of them, at a depth in the bowels of the earth ; and that the roof of this might at the appointed time give way, and fall in ; either by means of the convulsive shock of some earthquake, or else by having had its supporting sides long weakened by the undermining of water.—And the catastrophe might be even somewhat hastened, at the instant, by the concussion of the air, in consequence of the great shoutings of the army of Israel. We are not without experience of events somewhat similar having taken place ;—and yet nothing less than *a miracle*, and the immediate interposition of Divine Power, and Command, could have caused the dire overthrow just at the appointed time declared by the DIVINE PROPHETICAL CAPTAIN

* Joshua, chap. vi. ver. 5. 16. 20.

OF THE LORD'S HOST, and just so as to enable the besieging army to march forwards directly into the devoted city.

Histories of *natural subsidences*, and absorptions, do occur to experience.—“ In the
 “ night of the 5th of February 1703, the superb family seat of *Borge*, near *Frederickstadt*, in *Norway*, was suddenly immersed into
 “ a deep abyfs of an hundred fathom deep;
 “ together with every thing in it; the gap
 “ being instantaneously filled up by a piece of
 “ water, betwixt three or four hundred ells
 “ long, and of half the breadth. The house
 “ was doubly walled; but of these walls, as
 “ well as of several high towers, not the least
 “ trace was to be seen;—with it perished
 “ fourteen souls, and two hundred head of
 “ cattle. The Lord and Lady *Wærnskiöld*,
 “ two children, and the steward, had the good
 “ fortune providentially to save themselves.
 “ The lady being then near her time, was
 “ attended by a midwife, who in great consternation came to acquaint them, that the
 “ house and ground began to give way;
 “ upon which they immediately crossed the
 “ water, to a seat of her lord's brother, where
 “ the

“ the very next day the lady was delivered *.”

The cause of this so extraordinary catastrophe, was supposed to be the water of the river *Glomon* having, in its *subterraneous concealment*, undermined the foundation.

In like manner, a part of the ancient town of *Pleurs*, or *Plurs*, in Switzerland, was totally swallowed up in the bowels of the earth †, in the year 1618; whilst another part also was overwhelmed, by the falling of a neighbouring mountain.

No one, acquainted with history, can fail to remember the account given, of the earth opening, all on a sudden, in the middle of the Roman Forum, about the year 359 A. C. to an immense depth ‡;—and forming a vast gulph, into which the devoted Curtius afterwards precipitated himself on horseback.

Neither ought even the subsidence of the ground, which occasioned, according to the best accounts, the leaning of the Tower of

* See Pontoppidan's History of Norway, Vol. I. p. 94; and Nova Literaria Maris Baltici, ad ann. 1703, Maj. p. 3.

† Scheuchzeri Iter Alpinum, Vol. I. p. 106.

‡ Livius, Lib. VII. cap. vi.—Valer. Max. Lib. V. cap. vi. sec. 2.—Oros. Lib. III. cap. v.—St. Austin de Civitate Dei, Lib. V. cap. xviii.

Pisa *, in Italy ; nor that which occasioned the so much more dangerous leaning of the Tower called *Garisenda* at *Bologna* †, (where a part was obliged to be taken down to prevent its falling) to be forgotten on this occasion.—A very little more subsidence, and a very little more suddenness in its taking place, might have caused either the one, or the other, to fall down flat into a ruinous heap like the walls of *Jericbo*.

When the dreadful earthquake happened in 1692, at *Ambata*, *Latacunga*, and *Rimbamba*, in the province of *Quito*, great pieces of land were seen to run entire, to a great distance from the place where they had been before ;—and whole fields were thus removed, with the trees and buildings upon them standing, which occasioned some of the most extraordinary law-suits that ever were heard of ‡.

And during the earthquake of *Latacunga*, in South America, in June 1698, the earth in the *Affiento* of *Hambato* opened in several places, and in one for about a league in length;

* Wright's Travels, p. 388.

† Keyser's Travels, Vol. III. p. 251.

‡ Frezier's Voyage, p. 211.

forming

forming a frightful chasm the whole way, about four or five feet wide*.

And, in our own days, during the dreadful earthquake at Lisbon, on the first of November 1755,—the earth opened in fissures, in several parts†;—and the new stone quay, where at that time about *three thousand people* were got out for safety, was turned bottom upwards, and every one perished:—nor did so much as a single body appear afterwards‡. —I have since been informed, that no trace of the whole was ever discovered.—And at the same time, a sea-port, called *St. Ubal's*, was entirely swallowed up, people and all§.

These things surely ought to be had in remembrance, both when we read of the falling of the walls of *Jericho*;—and also when we read of the dreadful destruction of the blaspheming adherents to *Korah, Dathan, and Abiram* ||.—And murmurers at 'the WORD OF GOD, and blasphemers, should check their scoffs, and proud words, and their insinuations of quibbling sophistry, by the recol-

* Ulloa's Voyage, Vol. I. p. 328.

† See Philos. Transf. Vol. XLIX. p. 410. 413.

‡ Page 412.

§ Page 413.

|| Numbers, chap. xvi. ver. 30, 31, 32, 33.

lection, that in reality others, besides these former enemies of truth, have gone down alive into the pit;—and have had all the strong walls wherein they trusted overturned.

There are persons who may imagine that this sort of investigation is too nicely curious;—and that it is a searching too closely and inquisitively into sacred things.

But where in the Holy Scriptures is such search forbidden;—and not rather encouraged?

Truth seeks the light:—it is only presumptuous dogmatizing error that wants concealment;—and to be guarded by such kind of caution.

We find our BLESSED LORD constantly teaching, and speaking in *Parables*, with an avowed purpose, that He might lead men *diligently to search* for the true *bidden* meaning*.

We find Him rebuking his Disciples for their slowness to apprehend dark parables;—because such a dulness of disposition, if allowed to become habitual, would be a bar to

* Matthew, chap. xiii. ver. 13. Mark, chap. iv. ver. 34.

their

their understanding the most important Divine Truths *.

We find Him leading them, after His Resurrection, to consider, and to understand the *hidden* meaning of the things written in the *Psalms*, the *Law*, and the *Prophets*, concerning HIMSELF †.

We find *Our Blessed Lord* leading the Jews to learn the reality of a Resurrection to life, by means of *a mere inference*, drawn from the words of GOD spoken to Moses out of the burning bush ‡.

We find *St. Paul* censuring men's neglect of reasoning *by induction* from the works of the visible Creation :—and declaring, in most express terms,—that *the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made* §.

We find the holy Apostle also, throughout the whole of his *Epistle to the Hebrews*, using, and recommending a method of reasoning by

* Matthew, ch. xiii. ver. 10, 11, 12. Mark, ch. iv. ver. 13.

† Luke, chap. xxiv. ver. 25. 27. 44, 45.

‡ Luke, chap. xx. ver. 37, 38.

§ Romans, chap. i. ver. 20.

induction, from types, and figures, and prophecies ; and from a comparifon of earthly things with heavenly.

We find our Lord even declaring, that the mere obvious letter, or firft ordinary acceptation of the words of Scripture, *may miflead* :—and His bleffed Apoftle ftrongly enforcing the fame truth.

It is, faith Our Lord, *the Spirit that quickeneth* *;—and his holy Apoftle declares, *the letter killeth, but the Spirit giveth life* † :—whilft we read, at the fame time, of perfons, who *feeing, fee not* ;—and *bearing, hear not* ;—and *do not underftand* ;—and againft whom, on that very account, there is a grievous denunciation ‡.

If example, words, or arguments can influence the human mind, one would think thefe declarations and admonitions of Our Lord, and of His Apoftles, fhould induce us

* John, chap. vi. ver. 63.

† 2 Corinthians, chap. iii. ver. 6.

‡ Matthew, ch. xiii. ver. 13, 14, 15. Mark, ch. iv. ver. 12. Luke, chap. viii. ver. 10. Ifaiah, chap. ix. ver. 10 ; where the want of due fearching, and attention, is pointed out as the very caufe of the heavy denunciation.

to labour earnestly to discover the true purport, and full explanation of whatever we find recorded in *Holy Scripture* to have been either *said*, or *done* ;—and with the *Bereans*, to enquire to the very utmost *.

Knowing that the *Light of Truth*, IN GOD'S MOST HOLY WORD is, in every respect, as *an hidden treasure* † ;—and that *he that seeketh findeth* ‡.

* Acts, chap. xvii. ver. 11.

† Matthew, chap. xiii. ver. 44. Colossians, chap. i. ver. 26. Chap. ii. ver. 3.

‡ Matthew, chap. vii. ver. 7.



(315*) .

IX.

A N O T E

CONCERNING

J A C O B A N D E S A U ;

AND CONCERNING

THE ISRAELITES SPOILING THE EGYPTIANS.

VOL. III.



No. IX.

A N O T E

CONCERNING

JACOB AND ESAU;

AND CONCERNING

THE ISRAELITES SPOILING THE EGYPTIANS.

REFERRING TO

Vol. I. p. 283, in the Octavo Edition ;

AND TO

P. 189—191, in the Quarto Edition.

WITH regard to the history of *Jacob* and *Esau*;—it has not been sufficiently attended to, that in reality *both* of them, in event had *bleffing* bestowed upon them, and upon their posterity;—only the *spiritual* *pre-eminence*

pre-eminence of being the branch from whence THE MESSIAH was to descend, when born into this world in the flesh, was given to *Jacob*; as indeed it had *from the first*, been destined for, and confined to *him* by the express declaration of Almighty God to *Rebecca*, even *before the children were born**.—*The elder shall serve the younger.*

The Israelites were accordingly, we find, most strictly enjoined to do no hurt to the *Edomites*, when they were marching from the Wilderness towards the Land of *Canaan*.—And the continual very great prosperity of the *Edomites*, for many ages, much superior to that of the Israelites, is more than sufficiently proved, by Sir Isaac Newton, in his Chronological Remarks.

In addition then to what has been said in the preceding Volumes, as a vindication of the conduct of *Rebecca* and of *Jacob*, it may be added; that considering all the circumstances of time, and place, and of the early youth of *Esau* and *Jacob*, it would be most ridiculous to consider what passed with regard to the *pottage*, as an actual, and absolute bar-

* Genesis, chap. xxv. ver. 23.

gain and sale—And we may venture to affirm, that it would not have been allowed to be considered in that light, in any age, or country whatsoever.

The narration, therefore, concerning *the selling of the birthright*, can fairly and justly be considered only as the narration of a mere little incident of childhood, shewing the marked dispositions of two boys, breaking forth undisguisedly, in a circumstance that was almost entirely playful; but which discovered sufficiently their very different turns;—the levity of the one, and the serious reflection of the other;—and which is mentioned only as being *prophetically emblematical* of the succeeding destination of their different lots.

The account, in the most obvious manner, begins with words which point out its being to be considered only in this sort of light;—for they are found, directly following after the history of their birth;

Genesis, chap. xxv.

Ver. 27. Ἡυξήθησαν δὲ οἱ νεανίσκοι·
καὶ ἦν Ἡσαὺ ἄνθρωπος εἰδὼς κυνηγεῖν,
7 ἄγροικος·

Esau lost nothing temporal,—nor did he at all, in the first instance, even in idea, part with any thing, but what he despised,—and *what*, even before his birth, was by Divine Providence expressly allotted to his brother;—*the being the Father of the Faithful* *.

Having thus endeavoured, with an awful reverence for so high and great a character as was this blessed Patriarch, to do justice to the character of *Jacob*;—it may now be allowable, to endeavour to do justice, still further, to Sacred Writ;—by vindicating from reproach, the *unjustly stigmatised conduct of the Israelites*, on their departure from the land of Egypt, in *spoiling the Egyptians*:—in spoiling them by the command of Moses, (as it has been malevolently, and with a *sneer* represented;)—and by the command of ALMIGHTY GOD Himself;—(as it has *blasphemously* been represented.)

But, however blameable the *Israelites* undoubtedly were, both before, and after this event, in other parts of their conduct;—yet *in this*, I will venture to affirm, they were blameless.

* Galatians, chap. iii. ver. 26. 29.

Let

Let the whole fact, according to the exact narration, be fairly, and calmly considered ;—and it will appear, here also, (as in the case of *Jacob*,) that as to *the event* of the *spoiling the Egyptians*, it was even to Moses at first declared as a *mere prophecy*, delivered on Mount Sinai * ;—and without his being himself at all able to know, or even to imagine, *how* it was to come to pass.

And as to the *Israelites* themselves ;—it does not at all appear, (from what is said of the directions given to them to borrow †,) that it was ever told them, by Moses, that *they should spoil the Egyptians* :—or that they were at all aware, or had any ideas of such a consequence ; or any apprehension that they should by any means do such a thing, till the very event had irrevocably, and contrary to any foresight of theirs, taken place.

It does not at all appear, that they marched out of Egypt, with any other intention, than that of going *three days journey* into the Wilderness, and of then returning ;—or at least, with any other intention than that of making some short abode *there*, to perform their religious rites, and of then returning.

* Exodus, chap. iii. ver. 21, 22.

† Exodus, chap. xi. ver. 2, 3. Chap. xii. ver. 35, 36.

And therefore, when, after a long denial of this request to go and sacrifice unto THE LORD THEIR GOD, they were at last *thrust* out ;—yet even *then*, this was their utmost plan.—And in fair construction of the whole history, we cannot but conceive, that *when* they borrowed the Jewels, to enable them, in a more splendid manner, to perform their religious celebrations, they honestly and fully intended, and expected to return them ; and actually would have done so, if *Pharaoh* had not pursued them ; and by the whole event made them so hateful to the Egyptians, that it was not in their opportunity, or, by any means then existing, in their power, to have any further communication with the Land of Egypt ; or with any of the persons from whom they had borrowed these spoils ; and to whom they certainly intended originally to have delivered them again.

The multitude that went out, being a *mixed multitude*, even with a great number of Egyptians in their company *, plainly shews that they thought of returning :—and it was *Pharaoh's* hardness of heart, in pursuing them, contrary to any previous imagination

* Exodus, chap. xii. ver. 38.

of the Egyptians themselves, that alone changed the Israelites' course;—frustrated all their honest purpose;—and accomplished the Divine Prophecy.

RIGHTEOUS art Thou, O Lord, in all Thy Ways: and Holy in all THY WORKS.*

But further;—the ferocious attempt of the Egyptians to destroy the Israelites, after they had *consented* that they should go in peace;—and contrary to all their solemn engagements to them;—or at least to drag them into the most bitter bondage;—was surely a more than sufficient cause for avowed hostility, and reprisal, in any age, or country upon the face of the earth:—and such, that the Israelites *thenceforth* detaining the spoil, could no more stand in need of any apology, or vindication; than the *confiscation of the property of Traitors*, or than the modern practice of making *reprisals at sea*.

If the *Israelites*, after this, had been in a situation, where they could have returned with armed force, to invade the land of Egypt; and to carry away the whole spoil

* Psalm cxlv. ver. 17. Psalm cxix. ver. 137. Jeremiah, chap. xii. ver. 1.

thereof; by what law of nations would they have been condemned?

But in the Wilderness, where the Israelites were sojourning, the same sea which they had so miraculously passed over, was an utter bar to all further intercourse with Egypt, for any purpose, or on any account whatever.—And, even suppose a disposition of *restitution* to have remained;—the bar placed by their miraculous passage, which they never could have had originally any expectation of accomplishing; would effectually put it out of their power to carry such disposition into effect:—whilst indeed, at the same time, the greater part of the very *Egyptians* most interested, had in all likelihood perished, together with *Pharaoh* himself.

I must add, whilst I am thus humbly endeavouring, with great simplicity, and integrity, to vindicate the cause of the righteous against blasphemers;—and, if it might be, to lead *blasphemers* to repent of their blasphemy;—as blasphemy may be forgiven*, except the blasphemy against *the Holy Spirit*;—I must add, that perhaps some notice should be *here* taken, of *Our Blessed Lord's* borrowing the

* Matthew, ch. xii. ver. 31. Mark, ch. iii. ver. 28, 29.

Colt, whereon HE so emblematically, and prophetically sat, when He entered Jerusalem.—Our proud modern blasphemers, Bolingbroke, and Voltaire, have both by themselves, and by their minor imitators, blasphemed *Our Lord*;—representing His sending His Disciples to take, or *borrow* the Colt, as a gross fraud.—But those who are serious, will understand both the prophecy, and the accomplishment, to have been perfectly consistent with all *Righteousness*.

Our Lord, prophesying,—said,

Matthew, chap. xxi. and Mark, chap. xi.

Ver. 2. — *Go your way into the village over against you; and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.*

3. *And if any man say ought unto you, (or as St. Mark * has the words, say unto you, Why do ye this?) say ye, that The Lord hath need of him; and straightway he will send him hither.*

Here was the Prophecy;—the accomplishment follows in these words:

* St. Luke has the words, *Why do ye loose him?* chap. xix. ver. 31.

Mark, chap. xi.

Ver. 4. *And they went their way, and found the colt tied by the door without, in a place where two ways met:—and they loose him.*

5. *And certain of them that stood there, said unto them, What do ye loosing the colt?*

6. *And they said unto them even as JESUS had commanded:—and they let him go.*

7. *And they brought the colt to JESUS.*

And here evidently was an accomplishment of the Prophecy, *with the fullest consent of those who stood by*;—who must have been, either the owners, or connected with the owners of the Colt.—Here, therefore, was as full consent, as could well be given to any loan:—and at the same time, there cannot be a doubt but that the Colt was actually returned carefully, by the disciples, who so constantly passed by the same spot every day, during their attendance at Jerusalem.

Where then was the robbery, or the fraud? Let those disciples of *Error* who have brought the shameful charge, answer for the real injury they have done to the world;—and for their own *real fraud*,—whereby they have indeed endeavoured to rob mankind of all their best reliance on HIM, who alone is able *to save*;—and of all their best hopes, and advantages.

(327*)

X.

A N O T E

CONCERNING

THE CHRONOLOGICAL ARRANGEMENT

OF

The Emblematical Seals, Trumpets, and Vials,

IN

THE BOOK OF REVELATIONS.



No. X.

A N O T E

CONCERNING

THE CHRONOLOGICAL ARRANGEMENT

OF

The Emblematical Seals, Trumpets, and Vials,

IN

THE BOOK OF REVELATIONS :

REFERRING TO

Vol. II. Page 58, Octavo Edition,

AND TO

P. 373, in the Quarto Edition.

IN addition to the reasons assigned in the preceding Volume, for differing from former Commentators, in my applying the emblem of the *Second Seal* peculiarly to *Adrian*, and to the events of his reign ; rather than to *Trajan*, and to the events of his reign jointly

jointly with those of his successor, as Mede*, and Bishop Newton †, and Lowman ‡ have done ;—I must now add, that otherwise there is no proper and sufficiently *distinct event*, left to be clearly pointed out *by the first Seal*, as characteristically different from the *second*.

For if the Divine Revelation was (according to the opinion that prevailed so early as in the days of *Irenæus*, and which was adopted by *Eusebius* §) given to St. John during the reign of *Domitian*;—then to apply the emblem of the *first Seal* to *Vespasian* and *Titus*, and to the events of their reign, (with Bishop Newton ||;) is to apply it to things *that were past*:—a mode of application that seems to be very inconsistent with the tenor of all Prophecy; which, is ever to describe, and point out things *to come* ¶,—and especially seems to be inconsistent with the tenor

* Mede, p. 442.

† Newton on the Prophecies, Vol. III. p. 53.

‡ Lowman's Paraphrase, p. 42.

§ Eusebius Pamphilus, Lib. III. cap. xvi.

|| Newton on the Prophecies, Vol. III. p. 51.

¶ I am not aware that there is even a single instance, in the Holy Scriptures, where a prophecy relates to, or proclaims in its emblems as a part of the prophecy, things that are past.

of this Divine Prophecy ; concerning which it is so expressly declared, that all the intimations it contained, related to *future events*, by those words in the very beginning of the prophecy,—*the time is at hand** ;—which words are also carefully repeated at the end.

And with Mede †, and Lowman ‡, to apply the *first Seal*, to the beginning of *OUR BLESSED LORD's Kingdom*, by the first preaching of the Gospel ; and to *OUR LORD's* first coming upon earth ;—is not only to apply it, to a circumstance that was then still longer past ;—but to a meaning too vast and extensive for the purport of *one single emblem* ;—an emblem that is introduced as being only just correspondent, in its kind of purport, to the description of a certain limited period of history, in the same manner as the others.

And even, were the *Apocalypse*, as Sir Isaac Newton apprehended §, really delivered, and written so early as during the reign of *Nero* ; and therefore, even might the events of *Vespasian's* reign have been then *future*, and have

* Revelations, chap. i. ver. 3. Chap. xxii. ver. 10.

† Mede, p. 442.

‡ Lowman, p. 40.

§ Sir Isaac Newton on the Apocalypse, Vol. V. p. 440, 441. Bishop Horsley's edition.

been supposed to have been prefigured by the emblem of *the first Seal*;—still the applying the *first Seal* to them, produces confusion in the application of the *other Seals*; because it leaves *Trajan's* reign to be prefigured by *other emblems*, which do not at all agree with it; whilst the events, and *the only* events of *Trajan's* reign, are all such, as to cause *them* to be placed and connected much more properly, in emblematical designation, with the peculiar characteristick marks of the *first Seal*, than those of the reigns of *Vespasian*, and *Titus*.

Trajan's reign, was a reign of *war*, and *conquest*;—and a reign of uninterrupted *war*, and of uninterrupted *conquest*, much more extensively, and much more decidedly, than the Reigns of *Vespasian* and *Titus*.

And *Trajan's* Reign, cannot possibly, in any emblematical representation, be properly joined with that of *Adrian*; because it had so decidedly a different character.

There was, during *Adrian's* reign, neither *war*, nor *conquest*;—but it was a reign, as far as related to the Emperor himself, of mere peace, and splendour:—and there were no wars, except what the second emblem exactly describes as distinct from others, *internal commotions*, and *provincial disturbances*.—As to the rest;

rest ; the whole reign was employed, in rearing temples, and palaces ; in adorning cities, and villas ; and particularly in adorning *Athens*, the great corrupt seminary of science ; and *Egypt*, the source of all abominations.—It was employed in festival rejoicings, and carousals ;—and in every the most baneful excess of vice, and profuse luxury :—all of them, riotous effects of *receiving and enjoying peace from the earth* ; and perfectly compatible with cruelty, wickedness, and indifference as to blood-shedding and murders.

The reign of *Adrian* was indeed a period of this peculiar kind, in a characteristick degree, unlike any thing that ever took place, either before or since, on the face of the earth.

Surely then the emblem of the *second Seal*, deserves to be entirely confined to the period of this reign alone ;—and indeed cannot with propriety be applied to any other.

And the emblem of the *first Seal*, deserves to be entirely confined to that astonishing period of *Conquests* by *Trajan*.

Now then, as I have already ventured to affirm, that the words* found in the description of the second Seal :

Revela-

* Revelations, chap. vi. ver. 4.—The Alexandrian Manuscript

Revelations, chap. vi.

Ver. 4. — λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς,

cannot with consistency be translated,

—— to TAKE *peace* FROM *the earth* ;

but ever ought to be translated,

—— to RECEIVE *peace* from *the earth* :

So, as a further proof of this, I cannot but produce the following uniform instances, of the use of the word λαμβάνω, both by *St. John* himself, and by other Apostles.

Uniformly in this Book of the *Apocalypse* we find its application as follows :

Revelations, chap. ii.

Ver. 17. Καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς ἔγνω εἰ μὴ ὁ λαμβάνων.

Manuscript has the words merely—λαβεῖν τὴν εἰρήνην τῆς γῆς, —to receive *peace* of *the earth* :—and *Wetstenius* has the reading, ἐκ τῆς γῆς,—which implies, *of the earth*, as receiving it ; and by no means *from the earth*, as taking it away. It is the Vatican Copy alone that has the reading, ἀπὸ τῆς γῆς, *from the earth* ; and even that cannot annex to the word λαβεῖν, the idea of *taking away*.

Ver. 17.

Ver. 17. *And upon the stone ticket a new name written, which no one knoweth of but he that RECEIVETH it.*

Chap. v.

Ver. 9. Ἄξιός ἐστι λαβεῖν τὸ βιβλίον.

Ver. 9. *Thou art worthy to RECEIVE the book.*

12. Ἄξιόν ἐστι τὸ Ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν.

12. *Worthy is the Lamb that was slain to RECEIVE power.*

Chap. x.

Ver. 9. Καὶ λέγει μοι· Λάβε.

Ver. 9. *And he said unto me, Take it (RECEIVE IT).*

10. Καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἁγγέλου.

10. *And I took (I RECEIVED) the little book from the hand of the Angel.*

Chap. xiv.

Ver. 11. Καὶ ἔτι τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.

Ver. 11. *And if any one RECEIVETH the mark of (or character denoting) his name.*

Chap. xvii.

Chap. xvii.

Ver. 12. Ὅτινες βασιλεύουσιν ἔτι ἔλαβον, ἀλλ' ἔξουσιν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσι μετὰ τῆ θηρίας.

Ver. 12. Who have not yet RECEIVED a kingdom ; but shall RECEIVE power as Kings, in one hour, (or in the same period of time) with the beast.

Chap. xix.

Ver. 20. Ἐν οἷς ἐπλάνησε τὰς λαβόντας τὸ χάραγμα τῆ θηρίας.

Ver. 20. With which he deceived them that had RECEIVED the mark of the beast.

Chap. xx.

Ver. 4. Καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον αὐτῶν, καὶ ἐπὶ τὴν χεῖρα αὐτῶν.

Ver. 4. And who had not RECEIVED the mark upon the forehead, or upon the hand, on their part.

Chap.

Chap. xxii.

Ver. 17. Καὶ ὁ διψῶν ἐλθέτω, καὶ ὁ θέλων λαμβανέτω τὸ ὕδωρ ζωῆς δωρεάν.

Ver. 17. *And let him that is athirst come : and he that is willing let him RECEIVE the water of life freely.*

And with the same uniformity, in the Gospel also of *St. John*, we find the word λαμβάνω used with the same meaning.

John, chap. i.

Ver. 16. — ἐκ τῆ πληρώματος αὐτῆς ἡμεῖς πάντες ἐλάβομεν.

Ver. 16. — *of His fulness all we have RECEIVED.*

Chap. iii.

Ver. 27. 'Ου δύναται ἄνθρωπος λαμβάνειν ἑδὲν ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τῆ βρανεῖ.

Ver. 27. *A man can RECEIVE nothing, unless it be given him from heaven.*

Ver. 32. — καὶ τὴν μαρτυρίαν αὐτῆς ἑδὲς λαμβάνει.

33. Ὁ λαβὼν αὐτῆ τὴν μαρτυρίαν
ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθὴς ἐστίν.

Ver. 32. — *and no man RECEIVETH His testimony.*

33. *He that hath RECEIVED His testimony, hath set his seal that God is true.*

Chap. iv.

Ver. 36. Καὶ ὁ θερίζων, μισθὸν λαμβάνει.

Ver. 36. *And he that reapeth, RECEIVETH reward.*

Chap. v.

Ver. 34. Ἐγὼ δὲ ἐκ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω.

Ver. 34. *But I RECEIVE not testimony from man.*

41. Δόξαν παρὰ ἀνθρώπων ἐκ λαμβάνω.

41. *I RECEIVE not glory from men.*

44. Πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες;

44. *How can ye believe, RECEIVING honour (or glory) from one another?*

Chap.

Chap. vii.

Ver. 39. Τὸ δὲ εἶπε περὶ τοῦ Πνεύματος ἃ ἔμελλον λαμβάνειν.

Ver. 39. *But this He spake concerning the Spirit which they were about to RECEIVE.*

Chap. x.

Ver. 18. — καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν.

Ver. 18. — *and I have power to take it up again, (or to RECEIVE it again.)*

Chap. xii.

Ver. 48. Ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν.

Ver. 48. *He who sets me at nought, and does not RECEIVE my words, hath one that doth judge him.*

Chap. xiii.

Ver. 20. Ὁ λαμβάνων εἴαν τινα πέμψω, ἐμὲ λαμβάνει—ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με.

Ver. 20. *He that RECEIVETH whomsoever I may send, RECEIVETH me :—and he that RECEIVETH me, RECEIVETH HIM that sent me.*

Chap. xiv.

Ver. 17. Τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος ἐ δύναται λαβεῖν, ὅτι ἐ θεωρεῖ αὐτὸ, ἐδὲ γινώσκει αὐτό.

Ver. 17. *The Spirit of Truth, whom the world cannot RECEIVE ; because it neither seeth Him (it doth not apprehend Him), nor knoweth Him (it doth not understand Him).*

Chap. xvi.

Ver. 24. — αἰτέετε, καὶ λήψετε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.

Ver. 24. — *ask, and ye shall RECEIVE, so that your rejoicing shall be abundant.*

Chap. xvii.

Ver. 8. Ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκάς αὐτοῖς.—καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σὲ ἐξῆλθον.

Ver. 8. *For the words (spoken) which Thou*

Thou gavest to me, I have given to them :—and they have RECEIVED, and have known (understood) truly that I came out (came forth) from Thee.

In many remarkable passages also in the writings of the other Apostles, we find the same meaning constantly annexed to the word.—Thus,

Matthew, chap. vii.

Ver. 8. Πᾶς γὰρ ὁ αἰτῶν λαμβάνει.

Ver. 8. *For every one that asketh RECEIVETH.*

Chap. x.

Ver. 41. — μισθὸν Προφήται λήψεται.

Ver. 41. — *he shall RECEIVE a Prophet's reward.*

Chap. xiii.

Ver. 20. — μετὰ χαρᾶς λαμβάνων αὐτόν.

Ver. 20. — *with joy RECEIVING it.*

Chap. xix.

Ver. 29. — ἐκατονταπλασίονα λή-
ψεται,

Ver. 29. — *shall RECEIVE an hundred
fold.*

Mark, chap. xi.

Ver. 24. — πιστεύετε ὅτι λαμβά-
νετε· καὶ ἔσται ὑμῖν.

Ver. 24. — *believe that ye RECEIVE,
and ye shall have (or the things shall be to you).*

Luke, chap. xix.

Ver. 12. Ἐνθρῳπός τις εὐγενὴς ἐπορεύθη
εἰς χώραν μακρὰν, λαβεῖν ἐαυτῷ βασιλείαν.

Ver. 12. *A certain man of illustrious origin
went into a far country to RECEIVE for himself
a kingdom (or dominion).*

Acts, chap. i.

Ver. 8. — λήψετε δύναμιν ἐπελ-
θόντος τῆ ἁγίας Πνεύματος ἐφ' ὑμᾶς.

Ver. 8. — *ye shall RECEIVE Power
when the Holy Spirit is come upon you.*

Chap.

Chap. ii.

Ver. 33. — τὴν τε ἐπαγγελίαν τῷ ἁγίῳ Πνεύματι λαβὼν παρὰ τοῦ Πατρὸς, ἐξέχεε τὸτο ὃ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε.

Ver. 33. — *and RECEIVING of The Father the promise of The Holy Spirit, He hath poured forth this which ye now see and hear.*

Acts, chap. x.

Ver. 43. — ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.

Ver. 43. — *that every one that believeth on Him, shall RECEIVE remission of sins through His Name (or on account of his Name, or Existence).*

Chap. xxvi.

Ver. 18. — τῷ λαβεῖν αὐτὸς ἄφεσιν ἁμαρτιῶν, καὶ κληρὸν ἐν τοῖς ἡγιασμένοις, πείθει τῇ εἰς ἐμέ.

Ver. 18. — *that they may RECEIVE remission of sins, and a lot amongst those who are made holy, by means of the faith, (or reliance) on me.*

With such strong proof, therefore, of the import of the word λαλῆν being constantly—to receive;—and without a single instance, as far as I can recollect, of its being ever used to imply—*taking from*—or *taking away*;—the plainest conclusion with regard to the emblem of the *second Seal* is, that its most characteristick mark, and that which distinguished it from all the rest, was *peace*, and *prosperity*, and *luxurious splendour*, to the then Ruling Power:—as *conquest*, and *increase of dominion*, had been the characteristick mark of the first Seal.

Applying *the first* to the reign of *Trajan*; and *the second* to that of *Adrian*; the whole chain of Prophecy not only becomes more perfectly consistent; but is evidently found beginning from a period, that according to every apprehension concerning the exact time of the *delivering* of the Prophecy, was *soon after that delivery*; and was also a period that exactly introduced *a totally new scene* of things upon the face of the whole earth.

In the interpretation of the rest of the *Seals*; and also of the emblematical foundings of the *Trumpets*; an interpretation that is now become very obvious to all who are acquainted
with

with history; it will be seen, by those who peruse the pages of the preceding Volumes, that as far as I could, with awful reverence, venture upon any unbiaſſed conſideration of ſuch a tremendous ſubject, I have ſtill very much agreed with the interpretations of *Mede*, and *Newton*: only adding ſome circumſtances, that appeared to me to render the correſpondency of the Prophecy with the events, more determinately ſtriking;—and that defined the periods more *exactly*.

But in the interpretation of the *Vials*, where the nearneſs of the *events prefigured*, to our *own times*, rendered unavoidably the emblems almoſt incomprehenſible to thoſe who lived in *preceding ages*; and ſubject to much controverſy, even at the inſtant of the time of their coming to paſs; and till the events ſhould have been long and decidedly fixed;—I have not heſitated to follow, though with deep humility, the full and firm convictions of my own mind alone:—and to make them known:—both becauſe I never ventured to adopt ſuch convictions without the deepeſt enquiry;—nor to communicate them, without an impuſive ſenſe of its being a duty not to withhold from others, the light of truth that had with irrefiſtible force dawned upon my own mind:

mind * :—and especially when the tremendous scene of things, so new, and so unprecedented, opening upon the world in these days, demands the most vigilant attention, to preserve us from fatal mistakes ; and from that brink of destruction, to which even good meaning may seduce us.

The leading clue to the interpretation of the emblems of the *Vials* seems to be,—in the first place, in a most striking manner, that they are *not a continuation of the description in the Sealed Roll of the Book of Revelations itself*,—nor a continuation of its chronology ;—but seem to have been amongst the contents of a kind of *Episode*,—or *Appendix*,—the βιβλαγίδιον,—or

* To this did all the contents of the preceding Volumes, and all that has been written in the *Remarks concerning the Signs of the Times*, solely owe their being at all made known.—No previous intention of setting down to write a book ;—no ambitious desire of composing any thing upon the subject ;—no previous intention either of supporting or controverting the opinions of others, ever prevailed in the Author's mind :—he has ever been fully and humbly aware, how liable the mind of man is to error : and with trembling fear alone has trusted his own reflections.—He wishes not to impose opinions ;—but whilst light, derived from a diligent searching of the Holy Scriptures with the utmost reverence, remains as *convincing light* to his own mind,—he wishes not to conceal what may be such to many besides himself.

little

little Book * in the hand of the great Angel that came down in the vision;—and therefore are plainly marked as being *distinct* from the contents of the *seven sealed Roll*;—and as relating, not like them to the whole Christian world, but merely to events attending *the Western Empire*.

And the leading clue, in the next place, seems to be, that the *seventh Vial*, in all the particulars of its most characteristick distinctions, so perfectly accords with the characteristick distinctions of the *seventh Trumpet*, as to point out, that they *both* must be nearly contemporary; or at least closely following one upon another:—and if so,—then the rest of the *Vials* must be coeval, and contemporary (though quite independently as to their precise limits) with some of the seven *Trumpets*;—whilst indeed the positive declaration concerning *all being finished* †, on the sounding of the *seventh Trumpet*, decidedly shows, that there would be no space of time left, *after that event* for the accomplishment of any events under the seven *Vials*;—and therefore they must all have come to pass before.

* Revelations, chap. x. ver. 2, 8, 9, 10, 11.

† Revelations, chap. x. ver. 7.

This

This clue ; and the bearing in mind, that each emblem must have a complete agreement with the period of time designed to be marked out, *in all points* ;—and different, and clearly *distinct* from every other period whatever, (except only in the instance of the *seventh Vial*, and *seventh Trumpet* ;)—and that no *partial* aptitude of any circumstances, unless all the rest agree, can warrant an application of the emblem of any *one Vial* to any *one portion* of history whatever ;—this Clue, and this Caution, must surely, to any rational mind, seem best adapted to the leading of us to the only safe conclusions that can be formed, tending to the development of these so fearfully interesting, and highly important mysterious guidances.

That which has flung much perplexity upon the whole ; and which appears to have misled many most able commentators, in these present days ; has been,—the very striking and remarkable observations made, in the last century, by *Mr. Fleming*, concerning *France* ;—a truly pious, holy man, catching beyond others the first gleams of Divine Light, in the midst of bitter sorrows ;—and who living surrounded with troubles, and persecutions

persecutions falling upon Protestants, in the days of *Lewis the Fourteenth*; with a spirit that may be deemed, in a degree, truly prophetic, saw both the promise of *final deliverance* to the true Christian Church in the end;—and the *threatened vengeance* upon its persecutors;—

Saw the denounced overthrow of the house of *Bourbon*, and of regal dominion in France;—and the dreadful confusion, and troubles that should follow;—saw the full promise of the glory of the Kingdom of Christ to be manifested even on earth; and the promise of *the Restitution of all things*;—and entered deeply into the apprehension even of the *revealed numbers* of computation, as to *times*, so mysteriously given in different parts of Prophecy;—but yet mistook the application of *the particular emblems*;—(as might indeed easily be the case, in an age, so long before the complete fulfilment of them).

Knowing that THE SUN was always, uniformly, the emblem in prophecy of *Sovereign Power*;—and struck with the daring pride, and presumption of *Lewis-the Fourteenth*, in vauntingly comparing himself to *the Sun*, in

those days, (by the striking, and dispersing, of medals in gold, with his own portraiture on one side, and, on the reverse, the Sun, with this motto, *Nec pluribus impar*,)—he concluded, that therefore the *fourth Vial poured out UPON the Sun*, must refer to a period, when *that* proud monarchy of *France* should be punished, and humbled :—and when the descendants of the great authors, and abettors of persecution, should be overthrown :—not considering rightly, as to the *fourth Vial*, that the real purport of the emblematical description was rather, that *power should be GIVEN to the Sun to scorch men*;—and that this must imply *injury*, or *hurt* done by an emblematical Sun,—and not *to it*;—and did much rather indicate *its* being at *its* full and highest degree of brightness, and splendour, and *scorching influence*; and so *hurting other beings*, than to *its* being under a cloud, or done away, and *in itself hurt*;—for this *latter* state of *Sovereign Power*, we find uniformly described, throughout all the Prophecies, both of the Old and New Testament, *by the Sun's being darkened, or turned into blood*.

By

By this mistake, he was prevented from seeing that *the fourth Vial* described, in reality, *the very period in which he himself lived*;—when France, and all the Sovereign Powers of Europe, had just arrived at their highest degree of despotick, oppressive rule, and splendour;—and were also, in reality, *persecuting*, and *scorching men*; burning them at the stake to death;—and doing them hurt, and injury, by all manner of dire oppression.

And, at the same time, by referring the *fourth Vial*, instead of the *seventh Vial*, to the time that would agree to the period, (according to his certainly right apprehensions of what *was to come*,) when the Sovereign Power of France should *be humbled*,—that is in truth, to the very years in which we now live,—he in reality *set* the whole chain of Prophecy *back*, as it were; and deranged its order; and prevented men's seeing, and understanding rightly, even those very computations he himself had formed;—which, whilst they still agree indeed exactly with *these very years*, do yet also agree, in the regular order of the series of Prophecy, with the pouring out of *the seventh Vial*, when, according to its more perfect emblematical designation, there
should

should be such great trouble, and confusion, and dreadful diminution of *greatness* upon earth.

It is time, however, that this mistake should be set right;—and set right in a manner that we may almost be persuaded he himself would have rectified it, if he had been now living on earth.

It is time to consider candidly, that the *scorching of the Sun*, is not *the punishment, or suffering of the Sun*;—that the *scorching of the Sun*, is *its* doing injury to others;—and that its emblematical punishment, or suffering, has always* uniformly been, *its being darkened*, or *its being turned into blood*:—and that, therefore, it was the most tremendous *perversion, and exertion of regal authority* that was pointed out by the emblem of the *fourth Vial*;—and that *Mr. Fleming* was indeed in reality living *under it*;—whilst, fully intent upon the idea of the threatened vengeance, and sad convulsion that was to come to pass, he applied *that emblem*, to the events which were

* Isaiah, chap. xxiv. ver. 23. Joel, chap. ii. ver. 10. 31; chap. iii. ver. 15. Matthew, chap. xxiv. ver. 29. Mark, chap. xiii. ver. 24. Luke, chap. xxiii. ver. 45. Revelations, chap. vi. ver. 12; chap. viii. ver. 12.

to happen in these our days; when the world was to be reprov'd by the dire *storm of hail*, under the *seventh Vial* *, and by the dreadful prelude to the sounding of the *seventh Trumpet* †.

It is in vain to contend with obstinate prejudices;—and to the dominion of them numbers of mankind must in all ages be left, for a time, till their own candour, and good sense, shall by degrees lead them to attend to such various means of conviction, as it pleases God to afford.—Disputation, never did, nor ever will remove any.

Let him then, who searches the Holy Scriptures only fairly make known his best apprehensions;—and let him be heard with patience;—and let Truth, that divine offspring of Eternal Light, come forth;—and be produced into the world, by those slow degrees, and by that progress, in every mind, which the Divine Author of Nature has ordained.

Whilst, therefore, we cannot but admire the humble and apprehensive spirit, with which *Mr. Fleming* perceived *so much*; and attended with such sound judgement, to the

* Revelations, chap. xvi. ver. 21.

† Ibid. chap. xi. ver. 14, 15. 19.

intimations concerning the prophetical numbers, and periods ; let us not be afraid to attend to *a still larger combination of circumstances*, than he could, at that time be acquainted with ; and to endeavour to set that single *misapplication* of one emblem *right*, which was perhaps the only *source* of any error in what he has written on the subject ;—and especially let us attempt this, when our doing so, will *confirm* all the rest that he has said ; and not only agree with the result of his computations ; but even shew that *they* are only still more strongly confirmed, by applying them to the *seventh Vial* ; than by applying them, as he has done, to the *fourth Vial* *.

And let us further venture to observe,—that *such other great, and decidedly prophetical events, are now actually come to pass* in the world,—that the *seventh Vial* must either be pouring out, or *have been poured out*.

The power of *Rome is fallen* ;—*Babylon is fallen* † ;—and become indeed *an habitation of*

* I had not even seen or heard of Mr. Fleming's Book, when I published *The Morfels of Criticism* ; the concurrence, therefore, of our ideas, is surely the more likely to proceed from the force of Truth.

† Revelations, chap. xvi. ver. 19. Chap. xviii. ver. 2.
devils,

devils, and an bold of every foul spirit :—and if so,—since the fall of the *prophetical Babylon* was expressly connected with the *Seventh Vial*,—unless *Babylon* be restored ; unless *Rome* be restored ;—and *Roman* and *Pontifical greatness* be effectually revived, the pouring out of all the *other Vials* must be *past* ;—and of course the pouring out of the *fourth Vial* must have been *long since past*, however some of its effects may even still continue *.

Under the pouring out of the *sixth Vial*, the Kingdoms and Nations of the Earth were, by

* Another *Pope* has indeed been elected at *Venice* in this year 1800 ;—but without any possession of *Rome* ; or of its territories ;—without the Ecclesiastical Revenue ;—without Dominion ;—without Power ;—a Shadow, and not a Substance ;—and with regard to any continuance of *Papal Dominion at Rome*,—a slighter, and more feeble continuance of the appearance of *Roman Papal Power*, than even *Augustulus* was of the continuance of the Power of the *Western Roman Emperours*.

Unless therefore the *Pope* be restored to his Territorial Possessions, and Dominion, and Residence in *Rome* ; there is an end of *Roman Pontifical Greatness* ; and the 1260 years are ended, which were named, in Holy Prophecy, for the continuance of the usurped *Ecclesiastical Empire* of the *City on seven hills* ‡, and of the *little horn* of the furious emblematical Monster †.

‡ Revelations, chap. xvii. ver. 9. 18.

† Daniel, chap. vii. ver. 8, 20, 21. 25.

means of the *three* evil spirits, *proceeding out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, to be gathered together into a place (or state) called in the Hebrew tongue Armageddon* *.

Armageddon signifies *confusion*, according to the apprehensions of some Hebrew Commentators ; and a place, or *state of slaughter*, according to that of others :—and sure enough, by *false Philosophy*, by *Atheistical opinions*, by the cunning enchantment of a *spirit of burlesque*, and by mistaken unprincipled sophistry, called enlarged reasoning, all Europe, and the whole world, that was once called CHRISTIAN, has long been brought into a state of *confusion* ; and into a dreadful *state of slaughter*, indeed :—a state that leaves little consolation, but that of looking for the ADVENT OF HIM WHO SHALL RESTORE ALL THINGS †.

Whilst

* Revelations, chap. xvi. ver. 13, 14. 16.

† When I wrote the *Observations in the Morsels*, fearing with great caution to be hasty, or rash in any conclusion ; I ventured to observe §, that the effects of the *fifth Vial* manifestly appeared to operate even to the year

§ Vol. II. p. 164. Quarto edition, p. 442.

Whilst at the same time, as a warning of the approach of the *latter end*, it cannot escape

1780. And though there seemed to me manifest signs of the emblematical distinguished character of the *sixth Vial* beginning to appear, (which signs I cautiously endeavoured to point out); yet I did not then venture to name any period precisely for the beginning of the pouring out of the *sixth Vial*:—but *since that time* the signs and peculiar marks have become so exceeding strong;—and the mischief produced by the three unclean spirits (mentioned chap. xvi. ver. 13) has been so effectual, as to produce the confusion, which has now sadly come to pass on pouring out of the *seventh Vial*;—and, by the subversion of the *Papal Dominion at Rome*, it so fully appears that the *seventh Vial* has begun to be poured out;—that I can no longer hesitate to conclude in my own mind, (and at least to submit it to the consideration of all who search the Divine Words of Prophecy with watchful sincerity,) that the *sixth Vial* began to be poured out in 1764;—and the *seventh* in 1790. And the shortness of the period is no kind of objection to this conclusion;—because indeed, the first, second, third, and fifth *Seals*, had each of them periods nearly as short, or shorter;—and the periods of the first, second, and third *Trumpets*, were not much longer.—And as to any effects of the pouring out of the *fifth Vial* continuing to operate *after the sixth* began to be poured out;—that is no more than was actually the case with regard to the first, second, third, and fourth *Trumpets*—for the effect of the *very first* was felt even to the very end and destruction of the Western Empire, under the *fourth*.

escape being remarked, by a contemplative mind, that such *perilous times* are come as were

And now I must venture still further to add; that in the *Remarks on the Signs of the Times*, p. 13; and in the Supplement to those Remarks, p. 56; I have endeavoured to shew, what *before* could not possibly be understood or apprehended, (no, not even those few years ago, in 1787, when I wrote the volume of the *Morsels of Criticism* *;) that the remarkable emblematical prophecy of a *great City*, (or great State) *being divided into three parts*, was now actually come to pass, by the most unprecedented event that had ever taken place in the world;—*that* of the *great State of Poland* being actually divided, and portioned out into three parts, or lots; and remaining no longer either a distinct State, or distinct Kingdom in Europe.

And as this dread dividing of a *great State* into three parts, was declared, in the prophecy of the *Revelations*, to be the *very sign* whereby we should know, that the *seventh Vial* was begun to be poured out;—and that the final destruction of *Dominion in Rome*, and of the *Papal Dominion in Rome*, was at hand:—so we have now lived to see even that *subsequent dread event* also come to pass.

It is too late, therefore, to be thinking of the application of the events of the *present days* to the emblematical descriptions of any of the *other Vials*; and especially as those who are fully acquainted with history, and will maturely consider, may perceive that the *other Vials* have all of them *now* received the most complete fulfilment, in every point, in other days:—a fulfilment, which suits the emblems of *each exactly*, and completely, in every the most minute re-

* See Vol. II. p. 185. Quarto edition, p. 456.

were foretold by the Apostles § St. Peter, and St. Paul.

Scoffing

spect; which those who attempt to apply the events of the *present days* either to the *fourth Vial*, or to the *fifth Vial*, or to any other except to the *seventh Vial*, cannot make those events do.

In the preceding *Morsels of Criticism**, (consistently with the ideas of *Lowman* †, and of that excellent man, the Rev. Mr. Burton of Elden,) the *third Vial* has been considered as receiving its fulfilment, by the dreadful *intestine commotions*, and by that period of *civil war*, that took place between the *Guelfs* and *Ghibbelines* in *Italy* and *Germany*;—which were indeed sufficient to make the emblem of *blood in the fountains of waters* appear perfectly adequate.

But besides this, I must now add; that the emblem fitted every region in Europe during that particular period:—for, whilst we bear in mind the *Sicilian Vespers*, when 8000 French were massacred at once;—the bloody Civil War in *England*, between the Houses of York and Lancaster, in the time of Henry the Sixth, and Edward the Fourth;—and the not less bloody contests in *France*, between Lewis XIth, and his Nobles, in the war (as it was called) of the *Public Good*, ought not to be forgotten, in recapitulating the troubles under the third Vial. And indeed what has been said of *Italy*,—that, for above an hun-

* Vol. II. p. 157; and in the Quarto edition, p. 438.

† Lowman, on the Revelations, p. 182.

dred

§ 2 Peter, chap. iii. ver. 3. 2 Tim. chap. iii. ver. 1, 2, 3, 4, 5.

Scoffing Atheism prevails ; and derision of the Word of Prophecy, and of all expectation of THE MESSIAH ; together with scornful despising, and hating of sincere and good men.

Habitual insolence is adopted, and contemptuous treatment of mankind in general, instead of charitable allowance for infirmities, and good will :—and the world is too sadly filled with proud boasters, heady and conceited ;—insatiable pursuers of dissipation, and unbridled pleasures, even in the midst of violence and uproar.

dred years of this period there was not a city, and scarce a village, or a family, in which they did not shed each others blood ;— might almost be said of *England*, and of *France*.—Neither was *Spain* at all more exempt from this dreadful intestine shedding of blood, during this period marked for retaliation, and murder upon murderers.

The rebellion of *Sancho* against his father *Alphonso*, whom he dethroned ;—the rebellion of *John* against his brother *James*, King of Arragon ; (during which a father suffered his son to be put to a most cruel death, rather than yield a town ;)—the murders previous to the utter ruin of the *Knights Templars*, and on their destruction ;—the dreadful disputes about *Regency*, between *Peter* and *John* ;—the well-known reign of *Peter the Cruel* ;—and finally, the establishment of the *horrid Inquisition*—all bear testimony to this truth.

Let me now venture to add, in order to render what has been said, both here and in the preceding Volumes, more explicit ;—that according to my best ideas, (which with the most fearful caution alone, and with the deepest sense of my possibility of erring, I would wish to make known,)—that the several *Chronological Periods*, of the *Seals*, *Trumpets*, and *Vials*, may perhaps be somewhat better explained by means of the annexed Table ;—as periods concurrently, and with perfect *synchronism*, leading to the consummation of all things ;—the *Seventh thousandth* year ;—the *Great Sabbath* of Almighty God on Earth.

But besides these events, marked out by the *emblematical Vials*, some further great events are yet to take place.

And perhaps we are *now* to expect a scene of a different kind from what has hitherto appeared upon earth ; before the second coming of OUR LORD.

Peradventure the time is even nearly approaching, when the Glorious Triumphant *Emblematical Horseman* is coming forth *, on

* Revelations, chap. xix, ver. 11. 13.

his Great White Horse of Victory;—*The more extended Reign, and prevalence, (though not without opposition) of the sincere Light of the Gospel, and of uncorrupted Truth:*—a Reign which could not take place, till the hitherto invincible obstacles of blind superstition, and interested error, joined with oppression, were removed out of the way, by such extraordinary means as the wisdom of GOD saw fit.

If so;—after a deluge of violence, and impiety, may indeed be expected, in the end, some *peace on earth, and good will toward men.*—And the emblematical *armies of heaven*, following THEIR LORD, the WORD OF GOD, and pursuing their victorious course, on the *emblematical white steeds of Victory*, may indeed become the means of establishing HIS KINGDOM over all the world;—or at least of making *preparations* for it;—whilst all things that offend will be done away.

Referring this *emblematical description* of the Triumphant Horseman, to the more universal Reign and prevalence of the pure Gospel of THE MESSIAH;—how exact and applicable does the whole emblematical figure appear?

A sharp two-edged sword doth indeed proceed *out of his mouth**;—even the *sword of*

* Revelations, chap. xix. ver. 15.

1478	Inquisition.						
1495	America discovered.						
1517	Indulgences.						
1520	Reformation begun.						
1521	<i>Jesuits</i> Order founded.						
1575	<i>Copernicus</i> .						
1582	<i>Akbar</i> solicits the Knowledge of Christianity.						
1603	Telescopes.						

We read that this *Triumphant Horseman*, is to be somewhat *resisted* for a time*, but in vain ;—and that his *mighty sword* proceeding out of his mouth, shall prevail effectually, to destroy all delusion, and error † :—and then shall the *Evil One* be shut up in the pit ‡,—and *the thrones of Judgement* § be set,—and the glorious *first Resurrection* commence.

How ;—by what process ;—and in what manner ;—must be waited for until the appointed time, with holy fear and hope.—For with regard to events *still to come* ; whilst the wisdom of God hath concealed them under *emblematical descriptions*, no eye can pierce the veil, till by the same Almighty Power it be, at the due season undrawn ; and the *very near approach* of the events themselves, awakening the mind, manifests that HIS HOLY WILL IS DONE.

* Revelations, chap. xix. ver. 19.

† Ibid. chap. xix. ver. 21.

‡ Ibid. chap. xx. ver. 3.

§ Ibid. chap. xx. ver. 4, 5.

(363*)

XI.

A N O T E

CONCERNING

THE FALLING AWAY

BEFORE THE SECOND COMING OF

THE MESSIAH.



No. XI.

A N O T E

CONCERNING

THE FALLING AWAY

BEFORE THE SECOND COMING OF

THE MESSIAH:

REFERRING TO

Vol. I. p. 383, in the Octavo Edition ;

AND TO

P. 257, in the Quarto Edition.

IT has been thought lately, by some very serious and learned persons, in consequence of the declaration of the Apostle, in his Second Epistle to the Theſſalonians, (chap. ii. ver. 3,) and in consequence of those remarkable words of our Lord himself,

Luke,

Luke, chap. xviii.

Ver. 8. *When the Son of Man cometh,*
SHALL HE FIND FAITH UPON THE EARTH?

that there should be a *total falling away* from the believing in CHRIST, in *every* nation upon earth, before the *second coming of The Lord*: and that not even one believer should be found:—and that, therefore, *that second Advent* must yet be far—far distant;—because, notwithstanding the present so dreadfully general prevailing state of infidelity, there are nevertheless so many sincere, pious, humble Christians still in the world.

But this surely is too hasty, and too vehement a conclusion:—for all the words of Holy Scripture, we may venture fairly to affirm, must so be taken as to be ever perfectly consistent one with another.—And as strong as the words of Our Blessed Lord already referred to are;—and as strong as those words of the Holy Apostle are;—those others of Our Lord should also be well remembered, when, approving the firm faith which Peter expressed in HIS being the ANOINTED CHRIST, — THE MESSIAH, — He declared,

Matthew,

Matthew, chap. xvi.

Ver. 18. — *upon this rock I will build my Church: and* THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.

Which surely they would do, if all faith were to be swept entirely away from the earth.

We should remember also,—those words in the Epistle to the Hebrews:

Chap. ix.

Ver. 28. *Christ was once offered to bear the sins of many; and unto them* THAT LOOK FOR HIM, SHALL HE APPEAR THE SECOND TIME, *without sin unto salvation.*

We should likewise remember the words of Our Lord Himself, spoken to the Jews, and to the whole Jewish nation:

Matthew, chap. xxiii.

Ver. 39. *I say unto you, Ye shall not see me henceforth; TILL YE SHALL SAY, Blessed is he that cometh in the Name of the Lord.*

And we should remember, that it is written in the unerring words of Prophecy,

VOL. III.

B b

Daniel,

Daniel, chap. xii.

Ver. 4. — *that AT THE TIME OF THE END many shall run to and fro, AND KNOWLEDGE SHALL BE INCREASED.*

Or, as the words may be translated,

Many shall instruct; and knowledge shall abound.

At the time of the end, therefore, and just before the second coming of OUR LORD, we have rather reason to conclude, as far as we may dare to form conclusions on such tremendous subjects, from all these words put together;—that the *powers of HELL* shall never drive the acknowledgement of true Christianity out of the world;—that *some* profession of faith in Christ, by Christians, shall continue openly to the very end;—that there shall be *some* sincere Christians *really looking* earnestly *for* the second coming of Our Lord;—that there shall be *some* Jews found believing on HIM THEIR GREAT MESSIAH; and ready, and prepared to say *Blessed is he that cometh in the name of THE LORD*;—and that there shall even be many actually labouring,

labouring, *to cause the increase* of true Christian Knowledge.

And with regard to the declaration of the Apostle in his Epistle,

2 Thessalonians, chap. ii.

Ver. 3. That, *that day shall not come, except there come a falling away first* :

And with regard to the words of Our Lord, (Luke, chap. xviii. ver. 8,) *speaking of the last days of vengeance*, and saying, *Nevertheless, when the Son of Man cometh, SHALL HE FIND FAITH ON THE EARTH?* the plain and fair conclusion seems merely to be; that, before the second coming of The Lord, there shall indeed be a most dreadful *and too general apostacy* of those once-called Christian nations, from the true faith in CHRIST their Saviour; and from the truth of His Holy Word.—And that *when,—and where—*the heavy *vengeance*, and tremendous judgements of God fall upon those who have perverted his truth, and upon those nations who have persecuted his servants,—*there* shall indeed be but little faith; or any right apprehension, in the minds of men in general, that those heavy

troubles have been really sent *to avenge the cause of THE CHRIST, JESUS OF NAZARETH, and of His Truth*,—and are actually the harbingers of the approach of His second coming.

Now, therefore, is it not deserving of most awful apprehension, and consideration; that there has in reality, and most fully, according to every fair import of the general words, been indeed *a falling away*?

First; by the rise of *Mahometanism*; and by its spreading all over those parts of Asia, where the Blessed *Gospel* had really been once preached, and had been embraced for ages;—a far greater portion of the globe than all Europe.

Secondly;—by the gradual rise, of the *Corruptions of Popery*; and by their spreading over all Europe, and the Western Church.

And now, thirdly;—by the spreading of *Atheism*, (and of *Infidelity*, so nearly approaching unto *Atheism*, that the difference cannot be distinguished,) over almost all that were called Christian People, on the whole face of Europe:—not only amongst those who fight with rage against the Ancient Constitutions of European Governments; but amongst those who have been driven out;—and amongst those,

especially in the higher ranks, who even profess to fight in the cause of Religion, and under its banners.

And still ;—now that *vengeance* has indeed for some time been dreadfully falling upon *Persecuting Nations*, and upon *Corruptors of the Truth* ;—and on those who have been *the first and greatest enemies to Christianity* ;—yet who has been awake to apprehend fairly this threatened manifestation of Divine Over-ruling Power ?—this striking fulfilment of His Commands, and of His Promises, and of His Threatenings, and His Prophecies ;—*Who has said, Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them ? I tell you that He will avenge them speedily* *.

All this seems, to the best apprehension of my mind, to be a just and fair consideration.—And if so,—surely then, instead of waiting *till not one believer in the truth of God's word shall be found* ; (which would be a prevalence of the powers of hell indeed ;)—we ought *now* to be awake ;—with trembling holy fear, and hope ; and rather to remember those blessed

* Luke, chap. xviii. ver. 7, 8.

Words of Comfort of our GREAT MESSIAH, The long-expected MESSIAH of both Jews and Gentiles, speaking of *such events* as, in all points, seem to be *now* brought to pass, and are actually coming to pass; concerning the dire popular disturbances on earth, and the dreadful destruction of Regal Powers; the forerunning signs of His Second Coming;

When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.*

And when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand.

And again,

When ye shall see all these things, know that the end is near, even at the doors†.

Yet,—never let *presumptuous* thoughts prevail:—for however near,—or however far off the second coming of our Lord may be; *that day* will certainly come as *a thief in the night*,

* Luke, chap. xxi. ver. 28. 31.

† Matthew, chap. xxiv. ver. 33. Mark, chap. xiii. ver. 23.

For,

For, indeed, *of THAT day, and of THAT hour EXACTLY* *, *knoweth no man*;—any more than of *the final end of this world*;—or of the beginning of the glorified state of things, that is to take place, after all that relates to the race of *Man on this ball of earth*, shall have been finished; and when GOD shall indeed be ALL IN ALL.

No heart can worthily think upon these things †.—And any the least proper sense of our manifold offences, and infirmities, may too justly deter even the best of men, from venturing to allow full scope even to their thoughts,—and much less to their words, and writings, upon such a subject:—for who is fitly prepared to think of appearing before GOD in Judgement ‡?

Nevertheless;—frail, and sinners as we are; yet, wheresoever, or by whomsoever any Divine truths and ideas are apprehended, with full conviction to the mind; and of such a nature as to have any tendency to illustrate

* Matthew, chap. xxiv. ver. 36.

† Ecclesiasticus, chap. xvi. ver. 20.

‡ Psalm cxix. ver. 120. 2 Cor, chap. v. ver. 10. Titus, chap. ii. ver. 13. 1 Peter, chap. i. ver. 7, 8. Ecclesiasticus, chap. xviii. ver. 20.

what is written in the Holy Scriptures ; or to induce men to bestow more attention upon the words contained therein ; they ought not to be concealed, however unworthy the instrument, or means of communicating them may be :—and therefore, in addition to what I have already ventured to write, concerning *the Prophecies* relating to the final restoration of the *Remnant* that is left of the *Sons of Israel* ;—and the bringing in the establishment of *The True Israel of God*, The faithful Redeemed Servants of CHRIST THE MESSIAH, *their Lord* ; I will not forbear to subjoin, that there are two passages ; the one in the Prophecy of *Hosea*, and the other in the Prophecy of *Micah* ; relating to the time of the final *Restoration of the Jews* ; (an event that we have every reason to understand is nearly connected with the second coming of Our Lord, THE MESSIAH ;) which, especially as they are worded in the *Septuagint*, seem by implication to connect both events with the present, or soon approaching age.—*Hosea* thus prophesies,

Chap. vi.

Ver. 1. Ἐν θλίψει αὐτῶν ὀρθριῶσιν
πρὸς

πρὸς μὲ λέγοντες· πορευθῶμεν, καὶ ἐπιστρέψωμεν πρὸς Κύριον τὸν Θεὸν ἡμῶν, ὅτι αὐτὸς ἥρπακεν καὶ ἰάσεται ἡμᾶς, πατάξει καὶ μοτώσει ἡμᾶς.

2. Ὑγιαίνει ἡμᾶς μετὰ δύο ἡμέρας, ἐν τῇ ἡμέρᾳ τῇ τρίτῃ ἀνασησόμεθα, καὶ ζήσόμεθα ἐνώπιον αὐτοῦ.

3. Καὶ γνωσόμεθα.—διώξωμεν τῇ γυνῶναι τὸν Κύριον,—ὡς ὄρθρον ἔτοιμον εὐρήσομεν αὐτὸν, καὶ ἥξει ὡς ὑετὸς ἡμῖν πρῶϊμος καὶ οψιμος τῇ γῇ.

Ver. 1. *In their affliction, as rising in the morning, they shall haste, saying,*

Let us go, and return unto the Lord our God,—for He hath torn, and He will heal us :—He hath smitten, and He will bind us up.

2. *He shall make us whole after TWO DAYS ;—on the third day we shall be raised up again, and shall live before Him.*

3. *We shall know, (or we shall be known, and remembered) if we pursue on, to know The Lord :—as the bursting forth of the morning light, we shall find him prepared (to dawn upon us) :—And He shall come as (refreshing) rain*

rain to us,—as the former and the latter rain doth to the earth.

For here we find a declaration, concerning the hope of *the Restoration of Israel*; with plain prophetical allusions, of the same kind, that were authorised, and even used, by Our Blessed Lord Himself, when He spake of His rising from the dead *the third day*; as emblematical of His restoring all things *the third day*;—and as alluding to that fixed idea in the minds of many of the most learned and most pious Jews, said to be derived from the school of *Elias*;—that the duration of the world in its imperfect state, was divided into three great periods, of two thousand years each:—Two, *before the giving of the Law*;—Two, *under the Law*;—Two, *under the Messiah*, before the completion of all things.

According to which idea;—as we have *now* known, two thousand years to have passed by, before the Calling of *Abraham*, and the Jews;—two thousand years, under this advantage, and under *the Law*, before the first coming of our Lord to be born, and to suffer, as man;—and nearly two thousand years, (or the third great period of time,) since then, and previous to the consummation of all things;

things;—we cannot but apprehend the end and closing of the *third great day* to be near at hand.

And as from many passages of Divine Prophecy, we are led to conclude that the great consummation by the second coming of THE MESSIAH, must be *before the end* of the last period assigned,—however it be described, or however emblematically represented;—we cannot but be led, with trembling hope, and fear, to suspect, that it cannot be very far off.

The passage in the Prophecy of *Micah*, is as follows:

Micah, chap. vii.

Ver. 15. Καὶ καὶ τὰς ἡμέρας ἐξοδίας
σε ἐξ Αἰγύπτου; ὄψεσθε θαυμαστά.

16. Ὁψονταὶ ἔθνη καὶ καλαιοχυθήσονται,
ἐκ πάσης τῆς ἰσχύος αὐτῶν, ἐπιθήσονται
χεῖρα ἐπὶ στόμα αὐτῶν.

Ver. 15. *And according to the days of thy departure out of Egypt, ye shall see marvellous things.*

16. *The nations shall see, and be ashamed of all their might: they shall lay their hand upon their mouth.*

This

This is the version from the Septuagint, and is surely more clear than that in our Bible ;—where we read,

Ver. 15. *According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.*

16. *The nations shall see and be confounded at all their might : they shall lay their hand upon their mouth.*

But both perfectly agree in shewing, that the limited time,—*the days of the departure out of Egypt ;—the four hundred years*, mentioned in Prophecy to *Abraham**, were to be understood as *typical* of the time appointed for the final deliverance of *Abraham's* posterity, and of all mankind, from that dreadful bondage of sin, and its sad consequences ; of which the bondage in Egypt was but a type.—And if so, then reckoning from the flood A. C. 2348, for a period of 4300 years ;—a period framed *according to the days of the departure out of Egypt* ; which was at the end of 430 years †, it will bring us down to A. D. 1952.

* Genesis, chap. xv. ver. 13.

† Exodus, chap. xii. ver. 40.

And

And taking the Prophecy in round numbers of 400 years, according to the original delivery of it to *Abraham*;—then from the time of the Calling of *Abraham*, and from the beginning of his sojourning, A. C. 1921, four thousand years brings the duration of the time down to A. D. 2079.—Together with which remark however, we ought to take into consideration, that we are assured, from the words of Our Lord Himself*;—that in the latter end,—*the latter days of trouble and great distress shall* BE SHORTENED;—a consideration, which will lead us to look to a still shorter period;—perhaps even to a period nearly approaching to a space somewhere between A. D. 1800 and 1900.

And indeed many other prophetic computations bring us to the same expected chronological point:—a point of time, *when* will at last be fully and gloriously accomplished that promise made originally to *Abraham*; according to the account given of it by *the Apostle*.

Romans, chap. iv.

Ver. 13. — *that he should be the heir of*
THE WORLD.

—— τὸ κληρονόμον αὐτὸν εἶναι τῷ κόσμῳ.

* Matthew, ch. xxiv. ver. 22. Mark, ch. xiii. ver. 20.

Ver. 18.

Ver. 18. — *who against hope believed in hope, that he might become the FATHER OF MANY NATIONS.*

— πατέρα πολλῶν ἐθνῶν,

where we may observe the word ἐθνῶν (*nations*),—must refer to *other nations* than the Jews;—and according to its usual interpretation, and meaning, even to nations of *the Gentiles*.

Then also will be fulfilled in their fullest extent, those words of Our Blessed Lord Himself; that

Matthew, chap. v.

Ver. 5. *The meek,—shall inherit the EARTH.*

Κληρονομήσασι τὴν γῆν.

Which words could never imply merely a reference to that great blessedness alone, of their reward and blessing in *heaven* above.

And then also shall come to pass, in the completest manner, that full extent of Divine Knowledge foretold by the Prophet.

Jeremiah, chap. xxxi.

Ver. 34. *They shall teach no more every man his neighbour, and every man his brother; saying,*

saying,—KNOW THE LORD: for they all shall know ME, from the least of them unto the greatest, saith THE LORD:—for I will forgive their iniquity, and I will remember their sin no more.

Whilst, therefore, we are taught to wait for such a glorious state of things, to take place, *even upon earth, after* our Lord's second advent;—we should be careful to attend minutely to the whole tenor of the words of Sacred Writ, *as taken together in one coinciding point of view*, with regard to the state of things to exist *just previous* to His second coming.

And so considering them, it appears to me that those words are not compatible with the idea that there should be such *a total falling away*, before the second coming of THE MESSIAH, *that no one should be found believing.*

It seems in short, to be no more consistent with fair and just interpretation, of the Divine Words of Holy Scripture, to infer that *all the whole world* will become *utterly apostate*, before the second coming of OUR LORD,—than to infer, that *all the world* will be *converted*, and become Christian before that glorious advent.

The

The facts prophesied of seem rather most plainly to be ;—that there will indeed have been, on the one hand, a most *dreadful and shameful apostacy* amongst all nations ;—and that nevertheless, on the other hand, the *sound* and tidings of the Gospel will have so gone forth into all the earth* ; that it will indeed have been preached more or less in all regions in some degree † ; as we now find to have actually been the case :—that the number of sincere, apprehensive, and enlightened Christians that shall remain, will however be few, and scattered upon the face of the earth ;—but that there shall, nevertheless, both be *those, who enduring to the end shall be saved ‡* ;—and also those, who, though the Gospel had for a time been preached unto them in vain, shall yet, at last, above all others, *remember themselves §, and turn unto THE LORD.*

* Romans, chap. x. ver. 18.

† Matthew, chap. xxi. ver. 14.

‡ Matthew, chap. x. ver. 22. chap. xxiv. ver. 13.

§ Psalm xxii. ver. 27.

(381*)

XII.

A N O T E

CONCERNING

THE USE, AND MEANING, OF THE WORD

ΣΗΜΕΙΟΝ.

VOL. III.

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No. XII.

A N O T E

CONCERNING

THE USE, AND MEANING, OF THE WORD

ΣΗΜΕΪΟΝ.

REFERRING TO

Vol. I. p. 189, and Vol. II. p. 173, Octavo Edition ;

AND TO

P. 121 and 448, in the Quarto Edition.

IN the preceding pages of these Volumes, the words Σημεΐον, and Σημεΐα, have been considered as meaning, in one place in the Book of *Genesis* *, *Standards* for measuring of time ;

* *Genesis*, chap. i. ver. 14.

and in another place, in the Book of Revelations *, as meaning *Standards of professed and prevailing opinions*, (set up by presumptuous men,) misleading the world, and preparing its inhabitants to be the instruments of mischief, and desolation.

And, in this latter sense of the word, these opinions have been considered as proceeding originally from principles of Atheism, which came forth, with increasing subtlety, *in three successive periods*:—in the time of the first *Roman empire*;—in the time of the highest *prevalence of Popery*;—and in the time of the spreading of the doctrines, and *religion of Mahomet*;—and which, therefore, might emblematically, with great propriety, be described as three distinct unclean noxious reptiles, proceeding from three distinct, furious emblematical figures.

Those pages were written in the year 1797; and published in 1798;—and we have most unquestionably now lived to see the *dire effect* of the dread combination of those doctrines, and opinions, *since that time*, still more effectually brought to operate in all the shapes, and manners, and under all the various denomi-

* Revelations, chap. xvi. ver. 14.

nations, in which such effect could almost *possibly* be felt.

And these *three* successive *spirits* of atheism, —which seem to have been described emblematically in the Book of Revelations, on the pouring out of the Sixth Vial, as having *previously proceeded out of the mouth of the dragon*;—and *out of the mouth of the beast*;—and *out of the mouth of the false prophet*;—and as afterwards producing their worst effect by setting up presumptuous *dogmas*, as the only *standards* of sound judgement; seem *now* to have indeed effected, what it was so direfully prophesied they should effect;—namely, the gathering of the people, and nations, in the Christian world, together, into *Armageddon*;—or into a *state* of most horrible *confusion*, and blood-shedding.

In addition then to the observations already made;—and as a further proof of the word *Σημεῖον* being with propriety so interpreted, as to mean *the profession of an opinion*, or *the adopting an opinion*, as a *Standard* to resort to, by way of test, or *token*, of certain superior attainments;—and as a *token* of union of those who are supposed to be *enlightened minds*, in one and the same cause;—it may be useful to

remark, that the word is *so* used even with regard to *the rite, or token of Circumcision*;—as a **TOKEN** of the superiority of the *Israelites* to other nations;—and is also *so used*, with regard to the *rites of the great Jewish festivals*;—and with regard to *the advantage of having Prophets, and the assistance of their doctrines*;—as being all of them **TOKENS of Israelitish union in the fear of God**; and of Israelitish superiority, and advantage:—whilst all these were acknowledged as *Standards, and tokens*, whereby that whole nation were distinguished to be the people of God.

Thus we read, in the Book of *Genesis*, when it pleased God to establish His Covenant with *Abraham*, and to appoint the external typical rite * of Circumcision,

Chap. xvii.

Ver. II. Καὶ ἔσται ἐν σημεῖῳ Διαθήκης
ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν.

Ver. II. *And it shall be* A **TOKEN** of the *Covenant betwixt me and you.*

That is, it shall be a *standard*, or proof, whereby it shall be known, that the posterity

* See Romans, ch. ii. ver. 28, 29.

of *Abraham* do profess to have adopted the same faith, and hope, and reliance on God's promise, with *Abraham* himself.

And in the Book of Psalms, we read,

Psalm lxxiv.

Ver. 5. *Thine adversaries roar in the midst of thy congregations : and set up their banners for*
TOKENS.

Or as it is rendered in the Septuagint ;
where it is verse the 4th.

Ver. 4. Καὶ ἐνεκαυχήσαντο οἱ μισῶντές
σε ἐν μέσῳ τῆς ἑορτῆς σου·
Ἔθεντο τὰ σημεῖα αὐτῶν σημεῖα.

Ver. 4. *They that hate Thee have riotously exulted in the midst of Thy festival.*
They have set up THEIR TOKENS (of union) as TOKENS.

And we read again at ver. 10,

We see not OUR TOKENS,—there is not one prophet more :—no not one is there among us, that understandeth any more ; or, in other words, that is able to interpret prophecy any more.

Or as it is rendered in the Septuagint, where it is verse the 9th.

Ver. 9. Τὰ σημεῖα ἡμῶν οὐκ ἴδμεν.
Οὐκ ἔστιν ἔτι προφήτης, καὶ ἡμᾶς
οὐ γινώσεται ἔτι.

*We see not our tokens, (or standard
proofs of our advantages ;)*

*There is not a prophet more,—and as
to us, there is nothing shall be known
more.*

That is ;—we see not now the *standard
signs, and tokens*, of our being the *people of
God*, in the existence of Prophets among us ;
or of those who rightly apprehend, and un-
derstand their words and sentiments.

These instances appear to me of sufficient
weight, to afford us a proper apprehension of
the meaning of the word *Σημεῖον*, in that re-
markable verse in the Book of Revelations ;

Chap. xvi.

Ver. 14. Ἐισὶ γὰρ πνεύματα δαιμό-
νων ποιῶντα σημεῖα ἃ ἐκπορεύεται ἐπὶ τὰς
βασιλεῖς τῆς γῆς καὶ τῆς οἰκωμένης ὅλης,
συνα-

συναγαγεῖν αὐτὰς εἰς πόλεμον τῆς ἡμέρας
ἐκείνης· τῆς μεγάλης τῆ Θεῷ τῷ Παντοκρά-
τορος.

Ver. 14. *For they are spirits of dæmons, working wonders, (or setting up, and establishing Standards,) which go forth unto the Kings (or Kingdoms) of the earth, and of all the habitable region, to gather them together to the war of that day,—the great day of GOD WHO HATH DOMINION OVER ALL.*

Ver. 16. Καὶ συνήγαγεν αὐτὰς εἰς τὸν
τόπον τὸν καλούμενον Ἑβραϊσὶ Ἀρμαγεδδὼν.

Ver. 16. *And he gathered them together into a place, (or state,) called in the Hebrew tongue Armageddon, (or a state of confusion, and slaughter).*

But even if this translation, and interpretation of the word should be objected to; and it should yet be thought that the word can with propriety only mean *something wrought wonderfully*, as a sign or proof of superiority; still I must venture to add, as a circumstance that deserves to be attended to; and not to escape our observation, even when the word

is

is confined to such sense alone;—that the very *same persons*, who have been amongst the chief instruments of promoting *Atheistical*, and dangerously-refined metaphysical *opinions*, and such as have become most prevalent; have been, in some instances, the very *same* who have produced to the world the most wonderful discoveries of the powers of nature (as they are called;)—and the most wonderful philosophical experiments,—that have ever been performed;—even the most curious *phænomena of electricity*;—of the effects of the *fluid of heat, or fire*;—and of the effects of different kinds of *fixed air*.

The very first person *who brought down lightning artificially from heaven*;—was the very *same person*, who (as I have been well informed) once wrote one of the most blasphemous little fugitive pieces that ever was published, intitled *An Additional Chapter to the Book of Genesis*;—now well lost:—and the very *same person*, who by his very curious philosophical experiments, obtained influence, in France, to sow those principles which have produced such tremendous effects.

And in that very country too, the *same persons*, who exhibited the most wonderful discoveries

discoveries to the world, concerning *the element of fire*,—and concerning *the properties of fixed air*;—were *those* who were foremost in spreading *avowed infidelity*;—one of *whom*, a most distinguished man, has since suffered by the guillotine. *Lafayette*,

I am well aware, that this observation may by some persons be deemed *fanciful*:—but let it be considered, that every *emblematical* prophetical writing, is actually an address *to the fancy*, and *to the imagination*;—(inducing it to find out the right emblematical interpretation, in the correspondency of images of *the fancy and imagination*;)—as well as an address to the most comprehensive and most energetic exercise of the understanding;—and that the *emblematical* words of *Prophecy*, like those of *Parables*, can never be rightly apprehended, without a considerable effort of the powers of imagination; (even to a degree that may by some be deemed *mere fancy* indeed;) joined to the most diligent effort of cautious reasoning.

Let it be considered,—that using both properly;—the one will ever aid, and controul the other;—but that, *in emblematical interpretation*,

tation, truly, the one cannot be of service without the other.

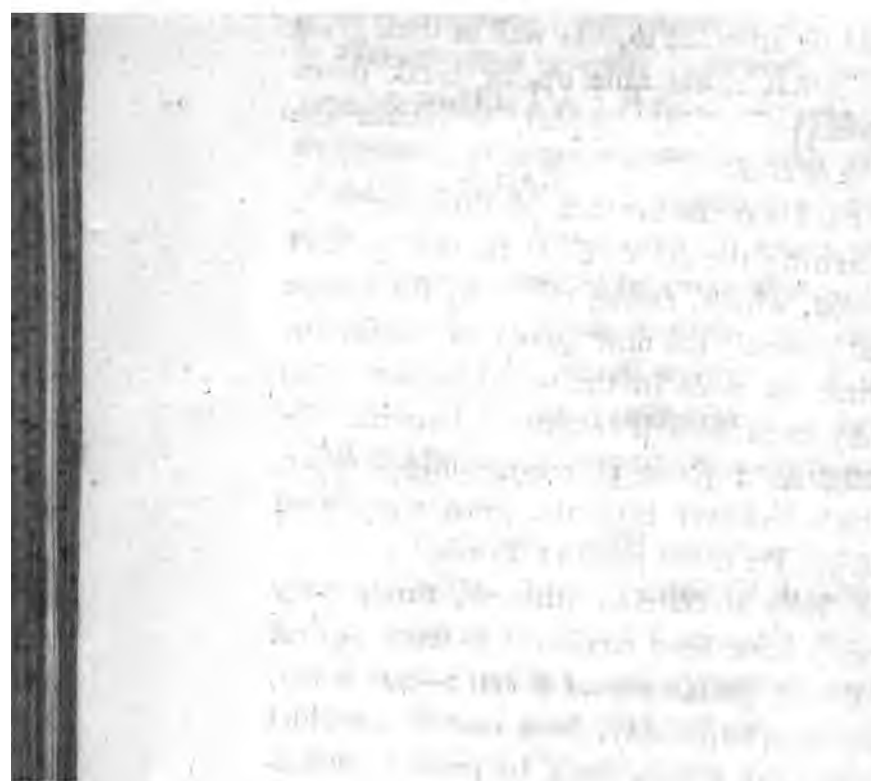
And let it be considered, that in attending to the important hieroglyphical communications of Prophecy ; all that can be done, is for the honest mind to exert its utmost powers, in the fear of God :—and to leave Truth alone to prevail, *by degrees* ; and by such means as can arise only like the dawning of distant light ;—after as scrutinizing an examination as can be made fairly, by every means, from every quarter ;—without daring to impose rash conceits ; or giving weight to a mere *ipse dixit*, from any one ;—or too hastily trusting even to the convictions of one's own heart.

Let it further be considered, that it is one peculiar badge, and property of *true Prophecy* ;—that, when once it comes to be applied rightly to the proper, and truly designed period of time, foretold and described by the Inspired Prophet, that the emblem used, ever fits exactly, and applies closely, as a type to its archetype ;—*not in one point or feature only, but in all* ;—not merely in the allusion to the great outlines of the *civil history* of the designed age, or period ;—but
generally

generally in an allusion to all the *concomitant circumstances*, and characteristick marks of the period:—and therefore, that those *concomitant circumstances* (whatever they be) should be attended to,—as well as those *great events*, that either raise up, or break down Empires;—or that support, or rebuke the *People of God*.

And I cannot but add to these remarks, concerning the dread effects of the spirit of *Atheism*, which, arising originally from *three great sources*, has now spread its direful influence so wide in the world;—that it has hardly been enough considered, how fatal the indulging a *spirit of irony*, and *burlesque*, (which has ever been the great weapon of *Atheism*,) is to the cause of Truth.

It may sometimes, (though, surely very rarely) have been employed to fence against evil, and presumptuous error:—but it has, most unquestionably, been one of the chief engines, by which, both in printed publications, and on the stage, the greater part of *that mischief* has been spread, which has now so dreadfully deluged the earth.



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XIII.

A DISSERTATION

CONCERNING

THE COMBINED EFFECTS

OF

GRAVITATION,

THE ATTRACTION OF COHESION,

AND

THE CENTRIFUGAL FORCE,

ON OUR EARTHLY GLOBE.



No. XIII.

A DISSERTATION

CONCERNING

THE COMBINED EFFECTS

OF

*Gravitation, the Attraction of Cohesion, and the
Centrifugal Force, on our Earthly Globe :*

REFERRING TO

Vol. II. p. 417, in the Octavo Edition ;

AND TO

P. 611, in the Quarto Edition.

WITHOUT presuming (as has too often been done by Philosophical Writers,) to assert any thing more concerning the *actual existence*, and precise nature, of the Powers of *Gravitation*, and *Attraction*, beyond what

VOL. III.

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Sir

Sir Isaac Newton himself has so cautiously asserted,—we may venture to affirm, that it has pleased The Almighty Creator, from the beginning, to endow all the particles of matter with certain properties, which by uniform and invariable laws, act constantly, as if they were always *drawn* towards one another with a certain force, at certain distances;—a force, regularly increasing, or diminishing, in an exact proportion, according to the diminution, or increasing of the squares of the distances;—whether *that force* be an actual *drawing* of them one towards another;—or an external *propelling* of them one towards another;—or the consequence of any other *hidden spring*, or *principle of motion*.

In other words, we may affirm;—1st, that any particle of matter, in open space, has a tendency towards the earth, or towards any aggregate mass in open space, with a force (from whatever cause it proceeds), which differs, at different distances, *inversely as the squares of those distances* from the centre of gravity of such mass.

And, 2^{dly}; that the *momentum*, or actual force, with which any particles, or any combinations of particles of matter move, is *compounded*

pounded of their velocities, and quantities of matter;—or in other words,—is increased, in just the proportion that is shewn, by multiplying the quantity of matter (when *doubled, or tripled, or more,*) by the velocity, (when *doubled, or tripled, or increased in any degree.*)

Hence, therefore, however, or whenever, this wondrous mass of our terraqueous globe was formed;—whether on the first creation of matter itself; and on the first immediate *Divine fiat* that produced such properties in matter as *Gravitation*, and *Attraction*;—or whether in the process of long revolving ages afterwards; still we have reason to form philosophical conclusions, in the following manner:

First.—That if a mass, *without form, and void*, (as the Holy Scripture describes it) *,—a *chaos*, or mere mass of loose floating particles of matter, did first exist, as the *embryo* of our earth;—that then, on the power, and principle of motion, which we call *gravitation*, and *attraction* taking place, each particle would *begin to move* towards any one part, *where* the

* Genesis, chap. i. ver. 2.

greatest number of any others should be found gathered closer together; that is unquestionably somewhat towards the *inner parts* of the mass.

As for instance, in F. 10, Pl. $\frac{\text{IV}}{4}$ the particles at (a b d e f g)—and at (1. 2. 3. 4. 5. 6.)—would all begin to move towards (h i k l m n.)

But as (a) had a greater space than (1) to pass through, before it reached (h) or (o); and as the velocities of bodies falling, or moving towards the same place, by that power which we call *gravitation*, increase regularly;—inasmuch, that the bodies are *uniformly accelerated*, as they advance forward;—and the spaces described *will have increased just as the squares of the times in which the bodies have moved*;—it follows that the velocity of (a) must have been so increased, before it reached (1), or (h), that it must have overtaken both (1) or (h) before they all reached (o).

And what is true of the particles that were at (a 1 h o,) will also be true of those at (b 2 i p); and of those at (d 3 k q); and of those at (e 4 l r); and of those at (f 5 m s); and of those at (g 6 n t); and in like manner, of all those others, that
were

were in the whole of the higher, or more exteriour parts of the great chaotic mass:— and, therefore, it should seem, that at some certain distance or other, from the centre, all around, they must have become so crowded together, as to form a greatly condensed mass, obstructing, even by its own density, its own descent any further towards the centre.

For particles once beginning to close upon each other, on their continuing to approach towards one common centre (c) of an whole aggregate mass; must not only first proceed to move towards that common centre, for a short time, with a more increased momentum; but their aggregated solidity must also soon become so increased, that somewhere or other, before they can possibly reach that centre, as at (o p q r s t), or perhaps still nearer (c), at (7, 8, 9, 10, 11, 12,) a dense *solid ring* in each section of the sphere, or rather a *solid shell* round the whole, must be formed, that can itself fall no lower; and must therefore stop, all other particles in their way, that were still continuing to fall from the higher parts.

Whilst as to the particles that were in the interiour parts of such ring, or shell, nearer to the centre (c), we may fairly conclude, that

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they

they would, even from the first, remain nearly quiescent, and have had little or no motion at all; being at most only moved a little towards one side or other occasionally, as any of the exterior parts of the chaotic mass became in any part denser than another:—and that, at last, when a dense surrounding *spherical shell*, was once formed, at any distance from the centre, then these interior particles would either remain in perfect quietude, (those at the centre having no gravitation at all, and the rest being acted upon by contrary attractions in a certain proportion to their distance from the interior surface of the ring;)—or else (which we may much more philosophically conclude to be the case,) the particles nearest to the interior surface of the ring, would first be attracted, and drawn to adhere to it; and the rest, from the centre upwards, would, in a certain degree, follow in order.

And as, in truth, each large individual *portion* of the shell, would have an attracting power, in proportion to the square of the distance inversely, from *the centre of gravity of that portion of the shell*, bodies *within* the spherical cavity, would as it were fall down, and in reality gravitate towards it, by arising
upwards,

upwards, from the centre ; just as particles of matter, on the *outside*, gravitate, by falling down, from the higher parts of our atmosphere, towards the surface of the earth ;—and if any living beings were to be there existing,—*Antipodes* might rest, and stand on the interior *concave part* of the shell, just as well, as on the opposite points of the convex surface.

All this, it should seem, would have been the case, even supposing the particles of the chaotic mass to have been endowed only with the power called *gravity*, or *attraction* ;—and supposing it to have had no *rotatory motion* round any axis.

But the reality of a solid hollow shell being formed, will appear much more strongly, if we further consider, that no sooner do particles of homogeneous matter *touch* each other, than that other power, called the *attraction of Cohesion* (which we find Almighty Wisdom has ordained) takes place ;—whose law, or force of action, (whatever principle it arises from) Sir Isaac Newton, and experimental philosophers, have found to be so much greater than mere gravitation, that it even acts *inversely as the cubes of the distances* ; instead of being only, like *gravitation*, *inversely as the squares*.

This power, therefore, once beginning to take place, would undoubtedly, in the first instance, cause a solid shell to be formed *sooner*, than otherwise it would have been ;—that is, *at a further distance from the centre*;—because when once some few particles had begun actually *to coalesce*, they would, by the superiour attraction of such a *beginning* solid mass of more increased quantity of matter, cause other descending particles *the sooner* to adhere to them ;—and in the next place, also, by the increased vast solidity of a shell so formed, in consequence of the attraction of cohesion, it would the sooner and more powerfully cause the floating particles, *within the concavity*, to fall back, towards the interior concave surface of the shell.

Thus, therefore, we may venture to conclude ; that if by the power of *gravitation* alone, a shell would have been formed as in Fig. 11, Pl. $\frac{IV}{4}$ at (7. 8. 9. 10. 11. 12.) ;—by the power of *gravitation*, and of the *attraction of cohesion* conjointly, it would come to pass, that a solid ring would rather be formed at (o p q r s t).

But this is not all ;—for it is well known, that the earth has a *rotatory, diurnal motion* round

round its own axis.—And, as *day* and *night* are mentioned, in the Sacred Writings, as having begun with the very *first fiat* proceeding to the formation of this globe of earth, we may be assured, that the whole mass had *a rotatory motion* at that time ; from whatever cause Divine Wisdom caused it to arise :—and if so, then such *rotatory motion* must have been attended with its well known consequence upon every particle of matter, a *centrifugal force* ; or a tendency continually to *recede*, and fly off in a straight line, from every point of the circle in which it is revolving ; except as far forth as restrained by the power of gravity.

This *centrifugal force*, therefore, as soon as it began, must needs have had a tendency to cause all the particles to recede further from the centre, than they originally were ; and of course would have a tendency to cause them to be stopped by one another, as they were descending by their gravitation, *sooner* than they otherwise would have been stopped ; and to coalesce, and unite, by means of the attraction of cohesion taking place, *sooner* than otherwise they would have so coalesced : and of course it would cause a spherical shell to be
formed,

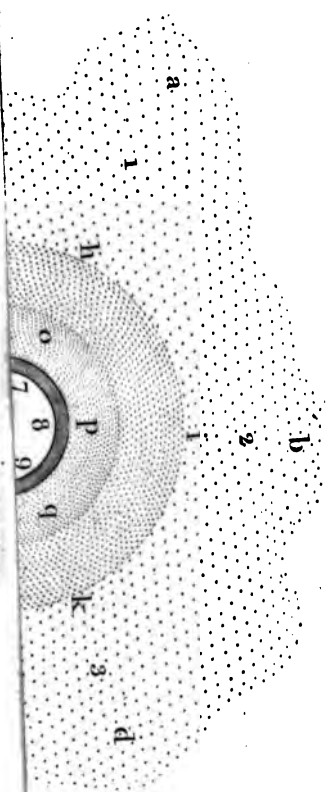
formed, at a still greater distance from the centre, than it would have been formed, by either, or both of the other powers, of *gravitation*, and of *attraction of cohesion*.—And moreover, when once such spherical shell was formed, would contribute to cause the remaining material and fluid particles, *within* the hollow of such spherical shell, to fly up, towards *the inner concave surface*, faster, and with more momentum, than they would have done by the mere power of attraction *.

Thus, therefore, whereas *gravitation* alone

* With regard to the *precise place*, where any such *spherical shell* would be formed;—it ought to be born in mind, that nothing ever was or could become a finished created work, solely by what are, to us externally, the obvious powers of nature, ordained by the GREAT CREATOR to actuate matter;—but that there ever is left, unquestionably, the operation of some *hidden Divine fiat*,—(some *plastic power*, as it was called by dawning philosophy,)—that has controuled the whole;—some *over-ruling present influence*, that most undoubtedly did controul the whole; even in the formation of *the earth itself*, as much as in the formation of *a plant*:—and to which we ought awfully ever to have regard;—though we may indeed perceive somewhat of *the external mode of operation* of the powers employed; both in the forming the shell of an *almond*, or of a *peach stone*; or of a *cherry stone*;—as well as in the formation of the magnificent shell of the earth itself.

might

Fig. 10.



Published as the Air Service, by the War Department, June 2, 1918.



might have formed a shell, as at (7. 8. 9. 10.

11. 12.) Fig. 12. Pl. $\frac{IV}{4}$;—and *gravitation* and

the attraction of cohesion conjoined, might have caused that shell to have been at a further distance from the centre, as is shown by the ring (o. p. q. r. s. t.) in the section of the spherical shell;—the three powers of *gravitation*, *attraction of cohesion*, and *centrifugal force*, all united, might cause the first consolidation, and the *whole shell*, to be at a still greater distance, as at (v. u. w. x. y. z.)

In short, just at such a distance from the centre, that the power of gravity towards the centre, might exactly *counteract* the centrifugal force at the equator, with as nice proportion as the power of gravity is counteracted by the centrifugal force in the orbit of any moon, or planet:—or, to use *Kepler's*, and Sir *Isaac Newton's* mode of expression, so that *the square of the periodic time of the ring, at the equator, may be as the cube of its mean distance from the centre* *.

In

* The action of these *three powers* conjointly, will in the same manner account for the consolidation, and also for the continuance of *Saturn's Ring*;—a sort of solid ring of moons;—whereon there is the utmost reason to believe,
may

It deserves now our further consideration; that from the combination of all these three forces acting conjointly, it will follow, that the most interior part of the shell (whatever its thickness may be,) must be of *a most intense denseness*, beyond all the rest.

And such *intense denseness* of the interior part of the shell, beyond the common density of the earth near its surface, will very fairly account for all the phenomena observed on making the well-known experiments, with the Pendulum, near the Mountain of *Scheballien*, in Scotland*.

For, to explain this matter a little more fully;—let the great outermost circle, Fig. 13, —Pl. V.—represent the surface of the earth;—and let (m) represent the mountain of *Scheballien* and (e p) the pendulum;—which representation will very sufficiently serve for the explanation of what is to be said;—though, in order to render the whole more clear and distinct, the hill, and the pendulum, be here

may be inhabitants, on its concave surface, on its convex surface, and on its flat sides;—all supported thereon, either moving or resting, by the power of gravitation.

* See Philosoph. Transf. Vol. LXV. p. 532.

unavoid-

unavoidably drawn vastly too large in proportion to the diameter of the earth.

The circumstance of the greatest importance, in all the observations made on *Schehallien* was;—that a pendulum ($e p$), placed near the mountain, was, by the attraction of *the centre of gravity of the whole mass of matter in the mountain* (m), drawn much more on one side, from the perpendicular direction (ep), than in proportion to the quantity of matter in the whole mass of the hill, when compared with the quantity of matter in the whole mass of the earth. For the whole hill is so exceedingly small in comparison of the whole bulk of the earth, that *if the attraction of the hill*, had been only to that of the earth, as the quantity of matter in the hill, to that in the whole globe of the earth, the effect of such attraction must have been wholly insensible:—whereas, in reality, it caused the pendulum *to deviate* $5''{,}8$, from a perpendicular position, *towards* the hill*.

And

* The difference of latitudes on the two different sides of the hill, found by the astronomical observations, came out greater than the difference of latitude answering to the distance of the parallels, by $11''{,}6$; which was to be attributed

And it therefore shews, that *the attraction of the hill, or mountain, was greater, most obviously, on account of the much greater nearness of its centre of gravity to the pendulum, in comparison of the great distance of the centre of gravity of the earth.*

Insomuch; that if we will suppose, with Professor Maskelyne, the interior parts of the earth to be *more dense* than the parts near the surface; and *the whole mean density of the earth to be about double of that at the surface*; then, the effect of the attraction of the whole mass of matter in the hill, at the *short distance* of its centre of gravity from the pendulum, will nearly correspond with the effect of the attraction of the whole mass of the earth, at the *great distance* of its centre from the pendulum, in the inverse ratio of the squares of those distances.

This reasoning, and this conclusion is undoubtedly most philosophically true; upon *the supposition* of the globe of the earth being *one solid mass*, whose mean density is only *double* that near the surface; or double that of the

attributed to *the sum* of the *two contrary attractions*, on the different sides of the hill. Philosoph. Trans. Vol. LXV. p. 531.

matter whereof the mountain is composed.— But our reasoning will be just as philosophically true;—and will hold good just as well;— if we suppose the earth to be formed of such a mere hollow shell, as has been already mentioned in these pages, only having the *interiour parts* of that shell, as at (f g h k l,) Pl. V. *of much greater denseness, than the double of the denseness of the earth at the surface.*

Even Professor Maskelyne himself, is under a necessity of *supposing* the interior parts of the earth to be, somewhere or other, *more dense* than the parts near the surface.—And indeed, if the solid part of the earth be a *mere shell*, it will follow, from the combined effects of the three powers of gravitation, attraction of cohesion, and centrifugal force, that the parts, somewhere in the intermediate space between the concave inner surface, and the convex outward surface of such shell, must truly be *vastly more* compressed, than the parts at, or near either surface;—and therefore *vastly more* dense. — And such a density, *beyond* that mentioned by the Professor, of the interior parts of the earth, *so situated*, will account for the exact proportion of the deviation of the pendulum from the perpendicular, towards the

the mountain, in consequence of the attraction of the mountain, and the nearness of its centre of gravity, not only as well, but even much more easily, than the idea of the whole earth being a solid sphere.

For, if the solid part of the earth be *a mere shell* :—although indeed for any great distances, as for instance that of the moon, the distance of the earth's *centre of gravity* must be computed from the centre of such shell, (that is, from the real centre of the earth,)—yet, for any *very near distances*, (as the portion of the shell next adjoining thereunto must have so much a greater power of attraction, than the parts of the shell on the opposite side of the globe,) the computation must be, *as to its power of acting*, not from the centre of the earth, but only from the centre of gravity of that portion of the shell which alone acts more immediately upon any mass of matter at such *nearer distance*.

And therefore ;—whereas the effect of the attraction of the mountain to that of the earth, as observed by experiment, would correspond with the inverse proportion of the squares of the distances of the centre of gravity of the mountain, and of that of the earth ;—

earth ;—*if the whole earth were solid, and the interior parts only about DOUBLE the density of those near the surface:*—that effect of the attraction of the mountain in comparison of the attraction of earth, as observed by experiment, will correspond just as well, with the inverse proportion of the squares of the distances of the centre of gravity of the mountain, and of that of the portion of the shell more immediately under the pendulum ;—*if the earth be in reality an hollow shell, but only the inner parts of that shell of still GREATER DENSITY than the double of the parts near the surface.*

For, supposing the centre of gravity of the mountain to be just under the letter (m) ; and the centre of gravity of the pendulum to be in the middle of the weight (p), when first hanging quite perpendicularly at rest, then, instead of the proportion of the distances being as (p m) to (p c), it would only be as (p m) to (p q) or (p r), or to some such less distance ;—and therefore the attraction of the hill would be to that of the earth, not inversely as the square of (p m) to the square of (p c), but inversely as the square of (p m) to the square of (p q), or (p r), or some such less intermediate distance.

And this lesser proportion, would produce just the same effect upon the pendulum, as the greater proportion of the square of $(p m)$ to the square of $(p c)$, if we do but conceive the density of the *inner* substance of the portion of the shell $(f g)$, under the pendulum, to be, in a certain degree, greater than *double the density* of the parts near the surface.

And, in truth, the conceiving the solid part of the earth to be a mere shell, will even account for the result of the experiment at *Schehallien* even much more easily than the conceiving the whole globe of the earth to be solid.—For though the effect of the attraction of the whole mass of matter in the mountain, upon the pendulum, be to the effect of that of the earth, (or rather to that of *the portion of the shell*), which acts principally upon the pendulum, only as the square of $(p q)$ or $(p r)$ to the square of $(p m)$; yet, as *the quantity of matter* in the mountain will bear so much a greater proportion to the *quantity of matter* in *that part* of the shell which alone can act with any considerable effect upon the pendulum, it might be sufficient to cause the deviation from a perpendicular, mentioned in the experiment, even if the density of the
inner

inner part of the substance of the shell were not to be very much greater than *the double* of the mean density of the earth near the surface.

Whilst, in all instances, the denser the interior substance of the shell really is, the shorter will be the distance (p r) or (p q) of the centre of gravity of that portion of it, which could alone act with considerable effect either upon the pendulum, or upon any mass suspended at small distances from the surface*.

And hence in reality will arise, still further, another important consequence ;—the perfect correspondency of which with certain well-

* It may further be observed ;—that if the solid part of our Globe of Earth, be indeed a *mere shell* ;—whatever be its density, it will not contain so much matter as a solid globe of the same diameter might do ;—and thence it will follow, that the quantity of matter in the shell, *will really bear a greater proportion*, even to the quantity of matter in the whole earth, than it was concluded to do, when the calculation was made, as conceiving the whole globe to be solid :—and therefore, even on that account alone, the conclusions in these pages, concerning the vast interior hollow cavity *within* the earth, would better agree with the phenomena observed, in making the celebrated experiment on *Schehallien*, than the taking it for granted that the whole globe is solid.

known natural phænomena, seems to prove positively that the earth is only *a mere shell*:—and that consequence is, that very Large Birds will be enabled to fly with more ease to themselves in the higher parts of our atmosphere, than in those nearer to the surface of the earth.

For ; if our globe of earth be indeed a *mere shell*,—then, consistently with the preceding observations, although it be true, that at any immense distance (like that of the Sun, or even of the *Moon*), its effect, in respect to *attraction* or *gravitation*, must be computed, inversely as the squares of the distances *from its centre* ; yet, at any very near distances from the surface, the *first rapid diminutions* of gravity must be computed, not from a comparison of the distance of those points of distance from *the centre of the earth* ; but from a comparison of their distances from *the centre of gravity* of the nearest portion of *the shell*:—As at (d) or (b) they must be computed, not from the comparison of the squares of (c d) and (c b) inversely ; but from the comparison of the squares of (s d) and (s b) inversely:—or at most of (t d) and of (t b) inversely;—supposing the centre of gravity of the part
of

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Published as the Act directed, by John Wilson, Print Office, April 1876.



of the shell (lf) or (klfp) to be at (s) or at (t);—and therefore the gravitation of bodies, on their ascending up into the air, from the surface, towards (L) or towards (D), will at *first diminish much more rapidly* than we have been at all accustomed to be aware of:—perhaps even more rapidly than the density of the air decreases;—though afterwards, at greater distances, the diminution will be gradually less and less rapid, till it coincides nearly with the squares of the inverse distances from the earth's centre.

This consideration, perhaps, may account somewhat, for the more easy ascent, beyond all that was conjectured, of air balloons:—and it certainly will account for the well-known circumstance still more striking;—which is, that *the largest birds*, as for instance, the *Wild Goose*; the *Bustard*; the *Eagle*; the *Vultur*;—and the immense *Condor* of America, are ever found to choose to fly the highest of any birds; and even quite out of sight.

If the gravitation of their vast ponderous bodies, diminished only inversely as the squares of their distances from the *centre of the earth*; the diminution, at any height they could ever reach, would be comparatively *so small*, that they

would unquestionably find more ease in flying in a lower, and in a *denser* atmosphere, better able, *from its density*, to support them.—But if the diminution of the gravitation of their bodies, be in fact *in a much more rapid degree*; as in the proportion of the squares inversely of (s d) to (s b); or of (t d) to (t b);—then they may find so much ease, *from the diminution of their weight*, in the higher regions; that they may float with much less trouble, and less exertion of their wings, in those higher parts of the atmosphere, at (b) than in the region below at (d).

And, if this were not the case; it is the greatest paradox in nature, why a *Wild Goose*,—or an *Eagle*,—or a *Condor**, should fly higher than a *Tom Tit*,—or a *Sparrow*;—or even so high.

But if the earth be indeed a *mere shell*;—if it be indeed, as the Holy Psalmist expresses it, *spread out above the waters*†, and *founded upon the floods*‡;—then in this flying of these

* This bird is so large, that it will seize and fly away with lambs, and will knock down a man with a stroke of its wing; yet it soars from the highest mountains quite out of sight.—It is described by Don Antonio d'Ulloa, Vol. I. chap. viii. p. 475.

† Psalm cxxxvi. ver. 6. ‡ Psalm xxiv. ver. 2.

so great birds, is only a still further manifestation of that great WISDOM, which is so evident in all the works of GOD.

Now, therefore, we ought, as a conclusion to our observations, to remark, that this whole idea of the solid earth being a *mere shell*, is not only so consistent, upon philosophical principles, with the operations of those powers of *gravitation*, and *attraction*, and of *centrifugal force*, which THE ALMIGHTY GOD hath created, and caused to be properties of what we call *matter*; and so consistent with these *natural phænomena* just mentioned;—but that it is also more perfectly consistent even with the *precise expressions in Holy Scripture*, concerning the formation of the earth, than has ever yet been properly adverted to:—and more especially with those words of the divine *Psalmist*, and of *St. Peter*.

Psalm xxiv.

Ver. 1. *The earth is the Lord's, and all that therein is: the COMPASS of the world, and they that dwell therein.*

2. *For he hath FOUNDED it upon the seas: and prepared it UPON THE FLOODS.*

2 Peter, chap. iii.

Ver. 5. *By the Word of God the heavens were of old, and the earth standing OUT OF THE WATER AND IN THE WATER,—(or, out of water and in the midst of water.)*

Ἐξ ὕδατος καὶ δι' ὕδατος.

For if the earth be in reality a *mere shell*, with an ocean of waters on its exterior surface, and also some ocean on its interior surface; then these expressions are indeed most literally and philosophically true.

And further; when we read those sublime words,

Pfalm xcv.

Ver. 4. *In His hands are all THE CORNERS of the earth: and THE STRENGTH of the hills is His also:*

5. *The sea is His;—and He made it,—and His hands PREPARED the dry land:*

we cannot but be led to think, that there is even a *philosophical reference* to the mighty work of Creation;—by which the solid shell of the earth was first *prepared*, and formed out of the chaotic mass, as by a sort of *crystallization*;—
and

and then, by the tremendous power of fire, had its exterior strata dislocated; and reared up, so as to form islands, continents, capes, promontories, and headlands; those astonishing *corners of the earth*;—and so as to *set fast* the high mountains in their strength; which had been brought forth, only at the appointed time, by Him,

Pfalm lxxv.

Ver. 6. *WHO in His strength SETTETH FAST the mountains: and is girded about with power.*

Or, as the translation in the Bible has the words:

Ver. 6. *WHICH by His strength SETTETH FAST the mountains (being) girded with power.*

And concerning Whom, the Inspired Psalmist proclaims,

Pfalm xc.

Ver. 2. *Before the mountains WERE BROUGHT FORTH, or ever the earth and the world were made: THOU ART GOD FROM EVERLASTING*.*

It

* There cannot remain a doubt, when we duly attend to natural appearances, but that the shell of our globe, if
it

degree, of every *other* PLANET, and even of the *Sun itself*.

The *exteriour* of every one, is probably a manifestation either of *primæval*, or of *reflected GLORIES* of Creation ;—the *interiour* of every one, is probably a wide extended cell of *utter darkness*.

And, therefore, when Dr. Herschel thus expresses himself * ;—*Whatever fanciful poets*

But this I will venture to affirm;—that all the external appearances of this our terrestrial globe, when duly compared and considered, do at once bear united testimony to the exact truth of the *Mosaical account* ; and also serve for the developement of *a clue*, leading us to apprehend the *concurring operation* of well-known ordained powers of nature, whereby such mighty change might be effected, as *has turned the sea into dry land*,—has most probably caused, consistently with all its phænomena, the *variation of the magnetical needle* ;—and has stamped an everlasting record of *HIS Divine Power*, *Whose way is in the sea*†, *Whose paths are in the great waters*, and *Whose footsteps are not known*, or rightly adverted to ;—and Who, according to the words of one of the most inspired of all the Sacred Writers,—*did cover the earth with the deep* (Ἀβύσσος) *as with a garment*‡ ;—and *did cause the waters to stand above the mountains* (ἐπὶ τῶν ὄρεων)—*Who did cause them to go up as high as the hills*, and *down to the vallies beneath* :—*even unto the place that was appointed for them*.

* Philof. Transf. for 1795, p. 63.

† Psalm lxxvii. ver. 19.

‡ Psalm civ. ver. 6. 8.

might

might say, in making the Sun the abode of blessed spirits, or angry moralists devise, in pointing it out as a fit place for the wicked, it does not appear that they had any other foundation for their assertions than mere opinion and vague surmise; but now I think myself authorised, UPON ASTRONOMICAL PRINCIPLES, to propose the Sun as an inhabitable world.—When he thus expresses himself,—we may nevertheless add,—that an inhabitable *World* it seems indeed unquestionably to be:—but yet (from all that can be concluded, on astronomical, optical, or the most truly philosophical principles,) under such circumstances, that (whatever analogy it bears to our earth,) it may still be the blessed abode, of most highly *blessed embodied Spirits*, enjoying its exterior glories;—upon its refulgent orb;—and as possibly may, at the same time, also, contain, *within its concave sphere*, a vast abode, where, whatever exists, is for a time at least deprived of the sight of the *Paradise of God*.

These certainly are not subjects on which we ought to venture any hasty conjectures;—but the analogy may perhaps run through the whole universe.

It is by no means needful to connect the
idea

idea of death, or of frail mortality, with that of an inhabitable world:—as we are assured, if we pay any regard to the Holy Scriptures, that man himself was not naturally subject to death, before the Fall;—or, in other words, even when first made an inhabitant on earth.

Though dwelling upon an inhabitable world, he was immortal; till sin brought death into the world.

Here, however, that last enemy death, doth as yet remain in power;—and we find two very remarkable passages, in the Holy Scriptures, besides those already cited, which lead us to conclude the interior part of this globe of earth to be a Prison-house;—to which his sad dominion doth, in some instances, dreadfully lead.

The one is,

Isaiah, chap. xxiv.

Ver. 22. *They shall be gathered together, as prisoners are gathered IN THE PIT,—and shall be shut up IN THE PRISON, and after many days shall they be visited.*

Or, as it is rendered by the LXX,

Ver.

Ver. 22. Καὶ συνάξουσιν συναγωγὴν αὐτῆς, καὶ ἀποκλείσουσιν εἰς ὀχύρωμα καὶ εἰς δεσμωτήριον, διὰ * πολλῶν γενεῶν ἐπισκοπὴ ἔσται αὐτῶν.

Ver. 22. *And they shall gather together the congregation of it, (that is the assembly of the wicked inhabitants of the earth, which the Prophet had mentioned in the former verses,) and shall shut them up IN A STRONG HOLD, and in a prison: after many ages there shall be a visitation of them.*

The other passage is,

Amos, chap. ix.

Ver. 2. Ἐὰν κλινοῦσιν* εἰς ἄδην, ἐκείθεν ἡ χεὶρ μου ἀνασπάσει αὐτούς· καὶ ἐὰν ἀναβῶσιν εἰς τὸν ὕψανον, ἐκείθεν κατὰξω αὐτούς.

Ver. 2. *Though they DIG DOWN into hell, thence shall my hand pluck them;—and though they climb up to heaven, thence will I drag them down.*

* Concerning the decided meaning of the preposition διὰ thus used, see Vigerus de Idiotismis, p. 566.

† The Vatican copy has κατακρυβώσιν.



(425*)

XIV.

A N O T E

CONCERNING

MAN'S CONSISTING

OF

SOUL, AND BODY, AND SPIRIT.

VOL. III.

F f



No. XIV.

A N O T E

CONCERNING

MAN'S CONSISTING

OF

SOUL, AND BODY, AND SPIRIT;

REFERRING TO

Vol. II. p. 320, in the Octavo Edition ;

AND TO

P. 545, in the Quarto Edition.

IN further confirmation of what has been remarked, concerning the *three-fold distinction*, so obviously pointed out, in many passages of Holy Scripture, in describing the nature of man's existence ;—and concerning the peculiarly appropriate uses of the words *πνεῦμα*, and *ψυχή*, it may be added ; that those who have ever been acknowledged the most learned, and most inspired Sacred writers amongst the Jews, and also St. Paul, who

F f 2

had

had been brought up at the feet of *Gama-liel* *, before he became the chosen, † Holy Apostle, seem to have adhered to this distinction, the most accurately.

Thus we read these remarkable words in the Book of *Baruch*, as rendered in the Septuagint.

Chap. ii. ver. 17.

Ver. 17. "Ανοιξον, Κύριε, τὰς ὀφθαλμούς σου, καὶ ἴδε, ὅτι οὐχ οἱ τεθνεῶτες ἐν τῷ ἅδῃ, ὧν ἐλήφθη τὸ πνεῦμα αὐτῶν, ἀπὸ τῶν σπλάγχνων αὐτῶν, δώσουσιν δόξαν καὶ δικαίωμα τῷ Κυρίῳ.

Open, O Lord, thine eyes, and behold;—because those who are dead in the grave, (or in bades) whose SPIRIT is taken from their bowels, will not give glory and righteousness (or acknowledgement of justification) to The Lord.

And here it may be observed the word carefully used is πνεῦμα, and not ψυχή;—but in the very next verse the word ψυχή is as carefully used.

* Acts, chap. xxii. ver. 3.

† Acts, chap. xxii. ver. 14; Romans, chap. i. ver. 1; Galatians, chap. i. ver. 1.

Ver. 18.

Ver. 18. Ἄλλ' ἡ ψυχὴ ἡ λυπεμένη ἐπὶ
 πρὸ μέγεθος, ὃ βαδίζει κύπλον καὶ ἀσθε-
 νοῦν, καὶ οἱ ὀφθαλμοὶ οἱ ἐκλείποντες, καὶ
 ἡ ψυχὴ ἡ πεινῶσα, δώσουσιν δόξαν σοι, καὶ
 δικαιοσύνην, Κύριε.

Ver. 18. *But the SOUL that is vexed, most
 exceedingly, which geteth stooping and feeble,
 and the eyes that are failing, and the SOUL
 which hungers, will give glory to Thee, and
 righteousness, O Lord!*

And in the *Wisdom of Solomon*, according
 to the Version of the *Seventy*, a careful dis-
 tinction is again made, between πνεῦμα and
 ψυχὴ.

Chap. 15.

Ver. 11. Ὅτι ἡγλόησεν τὸν ποιήσαντα
 αὐτὸν, καὶ τὸν ἐμπνέυσαντα αὐτῷ ψυχὴν
 ἐνεργῆσαν, καὶ ἐμφυσήσαντα πνεῦμα ζω-
 τικόν.

Ver. 11. *Because he was heedless of Him
 who made him, and who inspired (or breathed
 into HIM) AN OPERATING SOUL; and im-
 planted in him (or endowed him with,) a
 LIVING SPIRIT.*

This translation is cautiously made as close as possible ;—and whoever attends carefully to what is said by H. Stephens *, concerning Ἐμφύω, and Ἐμφυτεύω, will plainly perceive, that Ἐμφυσήσαντα refers to something, originally extraneous, and foreign, inserted or *implanted* into another ;—and conveys quite a different idea from ἐμπνέυσαντα ;—where an idea is rather conveyed of one thing being made actually, and most completely, *a part* of another.

And this distinction is closely adhered to, and followed up, in the same Chapter of the Wisdom of Solomon, ver. 16 ; where, speaking with just detestation of idols, the divine author says :

Ver. 16. Ἄνθρωπος γὰρ ἐποίησεν αὐ-
τὰς, καὶ τὸ πνεῦμα δεδανεισμένος ἔπλασεν
αὐτάς.

Ver. 16. *For man made them, and he that
BORROWED his own SPIRIT fashioned them.*

So again in the same excellent Book :

Chap. 16.

Ver. 14. Ἄνθρωπος δὲ ἀποκτείνει μὲν

* Tam. iv. p. 287 & 298.

τῇ κακίᾳ αὐτῆς. Ἐξελθὼν δὲ πνεῦμα ἐκ
ἀνασρέφει, ἔδε ἀναλίσκει ψυχὴν παραλη-
φθεῖσαν.

Ver. 14. *A man indeed killeth through his malice; and the SPIRIT GONE FORTH returneth not; neither doth the SOUL that is received up return again, (or become subject again to a solution in the body.)*

The words in the latter part of this verse, when closely translated, are very remarkable; for ἀναλίσκει, literally, conveys almost a *chemical idea*; being compounded of ἀνά and λύω; and signifying properly *the SOLUTION AGAIN of one thing in another, or with another.*

And they remind us of the words of the prayer of *Elijah*; and of what is said concerning his raising the widow's son to life.

1 Kings, chap. xvii.

Ver. 21. Καὶ εἶπεν· Κύριε ὁ Θεός μου, ἐπισραφήτω δὴ ἡ ψυχὴ τῆ παιδαρίου τούτου εἰς αὐτόν.

Ver. 22. Καὶ ἤκουσεν Κύριος ἐν φωνῇ
Ἑλίας.

where the Apostle is describing the difference between the two characters, in which either the *animal soul*, or the *spiritual mind*, is most prevalent.

1 Corinthians, chap. ii.

Ver. 14. Ψυχικὸς δὲ ἄνθρωπος ἔδε-
χεται τὰ τοῦ Πνεύματος τῆ Θεᾶ· μωρία
γὰρ αὐτῷ ἐστὶ, καὶ ἔδυναται γινῶναι, ὅτι
πνευματικῶς ἀνακρίνεται.

Ver. 15. Ὁ δὲ πνευματικὸς ἀνακρίνει
μὲν πάντα, αὐτὸς δὲ ὑπ' ἑδενὸς ἀνακρί-
νεται.

Ver. 14. *But the SOULISH MAN receiveth not the things of the Spirit of God;—for they are foolishness to him, and cannot be known by him,—because they are spiritually discerned.*

Ver. 15. *But the SPIRITUAL MAN discerneth indeed all things; yet he himself (as such) is discerned (or distinguished) of no man.*

And we have the peculiar character of the *Animal Soul* pointed out in the Book of Ecclesiasticus, in a manner very much corresponding with those words of the Holy
Apostle

Apostle in his Epistle to the Romans,
ch. viii. ver. 13.

If ye live after the flesh, ye shall die.

The words of Ecclesiasticus are, according
to our translation:

Chap. xviii. ver. 31.

*If thou givest thy soul the desires that please
her, she will make thee a laughing-stock to thine
enemies that malign thee.*

And, in the Greek, the distinction of the
animal soul from the spirit seems clearly to be
pointed out, in full consistency with the re-
marks that have been here made.

Εὰν χορηγήσης τῇ ψυχῇ σε εὐδοκίαν
ἐπιθυμίας,

Ποίησει σε ἐπίχαρμα τῶν ἐχθρῶν σε.

*If thou affordest to thy ANIMAL SOUL the
gratification of its desire,
It will make thee a laughing-stock to thine
enemies.*

And we have, besides these, the following
strong instances of the distinction.

Ezekiel,

Ezekiel, chap. xviii.

Ver. 4. Πᾶσαι αἱ ψυχαὶ ἐμαὶ εἰσιν, ὃν τρόπον ἡ ψυχὴ τῷ πατρὶ, οὕτως καὶ ἡ ψυχὴ τῷ υἱῷ, ἐμαὶ εἰσιν· ἡ ψυχὴ ἣ ἀμαρτάνωσα, αὕτη ἀποθάνειται.

Ver. 4. *All SOULS are mine, in the same manner THE SOUL of the father, and so also THE SOUL of the son are mine :—THE SOUL that sinneth it shall die.*

Ver. 27. Καὶ ἐν τῷ ἀποσρέψαι ἄνομον ἀπὸ τῆς ἀνομίας αὐτῆς ἧς ἐποίησεν, καὶ ποιήσῃ κρῖμα καὶ δικαιοσύνην, ἔστος τὴν ψυχὴν αὐτῆς ἐφύλαξεν.

Ver. 27. *And when the wicked man turneth from his wickedness which he hath committed, and doth (according to) judgement and righteousness, he hath preserved HIS SOUL.*

Hebrews, chap. vi.

Ver. 19. Ἦν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν.

Ver. 19. *Which we have as an anchor of THE SOUL both sure and firm.*

Hebrews,

Hebrews, chap. iv.

Ver. 12. Ζῶν γὰρ ὁ Λόγος τῷ Θεῷ,
καὶ ἐνεργῆς, καὶ τομώτερος ὑπὲρ πάσαν μά-
χαιραν δίκομον, καὶ διϊκνέμενος ἄχρι μερισ-
μῶ ψυχῆς τε καὶ πνεύματος.

Ver. 12. *For the Word of God is animated,
and energetic, and sharper than any two-edged
sword; and piercing even to the dividing asun-
der both OF SOUL AND SPIRIT.*

2 Corinthians, chap. vii.

Ver. 1. Ταύτας οὖν ἔχοντες τὰς ἐπαγ-
γελίας, ἀγαπητοὶ, καθαρίσωμεν ἑαυτοὺς ἀπὸ
παντὸς μολυσμῶ σαρκὸς καὶ πνεύματος,
ἐπιτελῶντες ἁγιωσύνην ἐν φόβῳ Θεοῦ.

Ver. 1. *Having therefore these promises, O
ye who have received such kind good will, let
us purify ourselves from all defilement of flesh
AND SPIRIT, perfecting holiness IN THE
FEAR OF GOD.*

Ephesians, chap. vi.

Ver. 18. Διὰ πάσης προσευχῆς καὶ
δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν
πνεύματι.

Ver. 18.

Ver. 18. *Praying with all prayer and supplication on every opportunity IN SPIRIT* *.

I John, chap. iv.

Ver. 2. Πᾶν πνεῦμα ὃ ὁμολογεῖ ἸΗΣΟΥ ΤΗΝ ΧΡΙΣΤΟΝ ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ θεοῦ ἐστίν.

Ver. 3. Καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ ΤΟΝ ἸΗΣΟΥ ΤΗΝ ΧΡΙΣΤΟΝ ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ θεοῦ ἔστι.

Ver. 2. EVERY SPIRIT that confesseth JESUS to be THE CHRIST COME IN THE FLESH, is of God.

Ver. 3. And EVERY SPIRIT that doth not confess JESUS as THE CHRIST COME IN THE FLESH, is not of God.

Acts, chap. vii.

Ver. 59. ΚΥΡΙΕ ἸΗΣΟΥ, δέξαι τὸ πνεῦμά μου.

Ver. 59. LORD JESUS, receive MY SPIRIT !

* The words are not ἐν τῷ Πνεύματι, *in the Spirit*, according to our translation in the Testament.

2 Timothy, chap. iv.

Ver. 22. Ὁ ΚΥΡΙΟΣ ἸΗΣΟΥΣ
ΧΡΙΣΤΟΣ μετὰ τοῦ πνεύματος σου ἡ χάρις
μεθ' ὑμῶν. Ἀμήν.

Ver. 22. THE LORD JESUS CHRIST
be with YOUR SPIRIT.—*Kind favour be with*
you. AMEN.

FINIS.



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